The
Missionary Intelligencer.

VOLUME XXXI. APRIL, 1918. NUMBER 4.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

OUR OBJECTIVE.

WHAT is our objective? Are we trying to "hang on" or are we fired with the determination to advance? Is there room for doubt as to the true answer? In spite of the Red Sea in front of us—and who will deny the reality of the obstacle?—the divine Voice seems to bid us "Go forward." What other interpretation can we put on the readiness to listen and respond in China and parts of India, and the wistful looking to Christ in Japan? Yet advance means sacrifice, and this is the only medium by which the message of Calvary can be made intelligible. The Cross illuminated the life Jesus Christ came to reveal, and if the vision is to come to the Far East it must come in the same way. It is not by Christians asking themselves what is their share—by a nicely calculated less or more that the kingdoms of this world will become the kingdoms of our Lord and of his Christ. In view of Calvary that is seen to be impossible. The good news of Redemption will not be understood unless it is heralded by redeemed men. Behind the language of words must be the larger language of life—the life most fully expressed on Calvary's Tree. Already God has worked wonders through the sacrifice of the few; it remains to be seen what will happen when the many follow in their steps. The Saviour demands of each disciple an absolute surrender of the will, and if there could be a free and spontaneous response even from communicant Christians only, no open door would be unentered. There is a haunting fear with many that the war will so impoverish us financially that it will be simply impossible to increase our gifts. The recollection that nine-tenths of the money is given by one-tenth of our communicants will do much to dissipate such a fear. But even if it were true we must not lose heart, for spiritual advance does not necessarily vary with a varying income, but rather with the godliness and selflessness of Christians at home and abroad. If there are only five loaves, five thousand can be fed; if there are more, and they are withheld, many will go hungry.—Church Missionary Review.

Financial Exhibit.

The following is the financial report for the first five months of the current missionary year:

	1917	1918	Gain
Contributions from Churches.....	527	602	75
Contributions from Sunday Schools..	145	176	31
Contributions from C. E. Societies...	583	706	123
Contributions from Individuals.....	371	221	150
Amounts	$70,286.24	$63,421.23	*$6,865.01

Comparing the receipts from different sources shows the following:

	1917	1918	Gain
Churches—General Fund	$19,229.66	$24,440.40	$5,210.74
Special Fund	.....	410.75	410.75
Sunday Schools—General Fund	1,583.86	2,672.16	1,088.30
Special Fund	110.72	.....	*110.72
C. E. Societies—General Fund	3,815.15	5,805.01	1,989.86
Individuals and Million-Dollar-Campaign F'd. { Gen. Fund	14,801.95	9,415.77	*5,326.18
Individuals and Million-Dollar-Campaign F'd. { Spec. Fund	10,250.90	4,007.00	*6,243.90
Bequests—General Fund	1,795.03	130.00	*1,665.03
Miscellaneous—General Fund	3,522.97	2,290.14	*1,232.83
Annuities	15,176.00	14,250.00	*926.00

* Loss.

Gain in General Fund receipts, $64.86; loss in Special Fund receipts, $5,943.87; loss in Annuity Fund receipts, $926.

Send all offerings to Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Blessed Jesus! Thou great Apostle of Truth, and Grace, and Salvation! Thou who, though rich, for us became poor, that we through thy poverty might be made rich! Make us, we beseech Thee, one with Thee, as Thou art one with the Father. Grant us thy spirit. Renew us in the spirit of our minds. Enable us to consecrate our all to Thee, to love the paths Thou hast trodden, and to bear the cross with Thee, that with Thee we may wear the crown. Open our hearts and our purses to serve Thee: yea, open to us paths of toil and sacrifice, and give us courage to walk in thy footsteps. Take us not from this world till we shall have achieved something in thy name, to evince that we have not received the grace of God in vain. As Thou hast always been with thy people, so be with them still, even unto the end of the world. And when, through grace, we have fought well and conquered gloriously, and have nobly witnessed for the truth, receive us to share thy blessedness for ever. To Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to Him be glory and dominion forever. Amen.

"If you are in this thing at all," said a British soldier, "it is best to be in it to the limit." The same thing could be said with

propriety to every Christian. If you are in the service of Christ at all, it is best to be in it to the limit. Anything less than that is not worth while.

"The American people are tremendously impatient to do a great thing greatly." These words fell from the lips of the Secretary of War. The work of missions is the greatest work in the world, and the Church of Christ should be tremendously in earnest in her determination that it be done in a great way.

Two of the annuitants have gone to their reward. These are Mrs. E. E. Thompson, of West Plains, Mo., and Mrs. Martha S. Hopkins, of Bedford, Ind. These good women gave generously to the work. Mrs. Thompson built a home in Sendai, Japan, in honor of her husband, who in his day was a faithful minister to the gospel.

Nothing can be clearer than that Christianity is a world-religion. Here are some of its precepts: "Go ye into all the world;" "God so loved the world;" "The field is the world;" "Behold, the Lamb of God, who taketh away the sin of the world;" "This gospel shall be preached in the whole world;" "Behold, the world has gone out after him."

Transylvania College and the College of the Bible have exceeded the usual $600 of their Living-link this year. Professor Bower writes that the groups worked with enthusiasm and that the spiritual enthusiasm is high with regard to their offering there. They are supporting as their Living-link a part of the hospital in Nanking, China.

C. E. Burgess, of Rochester, Minn., writes: "I note with some regret that THE MISSIONARY INTELLIGENCER is to be merged. I have long felt that this should be done in the interests of unity and economy, but we will surely miss our old friend, the best-edited missionary publication on earth. I have seen many missionary publications, but there is just one that I invariably read from 'kiver to kiver.'"

The Year Book for 1918 is a most valuable compendium of information. It required a world of work to produce it. A microscope may discover a few mistakes. It would be a miracle if such a work were found inerrant. While absolute accuracy is always desirable, it is asking too much to ask for it in a Year Book. It is sufficiently accurate for all practical purposes. The compilers deserve a vote of thanks for the service they have rendered the Kingdom.

LEROY F. CARTER,

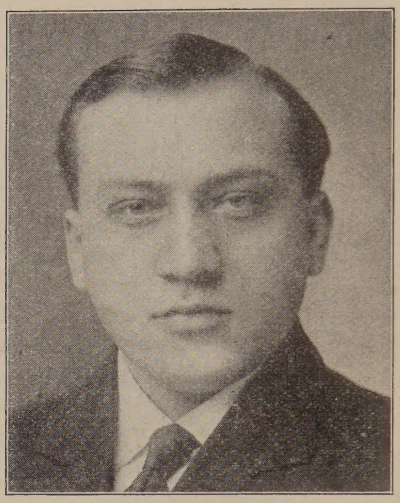
Pastor, Erie, Pa. His church has entered the Living link column.

A Persian poet has said:

"The sons of Adam are members of one body;
For they are made of one and the same nature;
When Fortune brings distress upon one member,
The peace of all the others is destroyed.
O thou, who art careless of thy fellow's grief,
It fits not that thou shouldst bear the name of man."

According to the Year Book the five churches that gave the largest amounts for all purposes, aside from local current expenses, are: Akron (First), $8,062.23, an average per member of $8.06; Cleveland (Euclid Avenue), $7,748.35, an average of $6.11; Long Beach (First), $5,406.46, an average of $4.23; Kansas City (Independence Boulevard), $5,359.78, an average of $1.54; Dallas (East), $5,036.68; an average of $5.75.

The five churches that gave the largest average offerings per member, aside from current expenses, are these: New Union, Ky., $15; Fullerton, Cal., $11.67; Edwards (Col.) Miss., $11.32; Los Angeles (Wilshire Avenue), Cal., $9.03; Winnipeg (St. James), Manitoba, $8.96. Other churches



H. H. WEBB

has done a remarkable work in the First Church in Covington in the three years that he has been its minister. The church now has 1,050 members; the Sunday-school has an enrollment of 900. Last year that church, under Brother Webb's enthusiastic leadership, undertook to support a missionary. He says that was the best thing for itself the church ever did. Attempting something worth while has made it easier to raise money for all other causes. He told his people that if it were not for the war and the claims made upon them because of the war, he would ask them to support two missionaries.

W. D. RYAN,

of Youngstown, has been spending a month in the camps in the South under the auspices of the American Christian Missionary Society. On the way home he called at the Mission Rooms. In talking about the March offering he said he mentioned the offering to his people on each Lord's day in March and asked those who had not given on the first Lord's day to give then. It is seldom that half the members are out at any one service. By giving a chance four or five times more members will be reached than if the offering is confined to one day.

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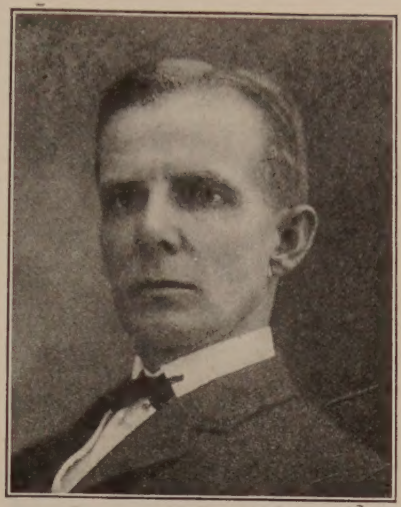
may have done as well, all things considered. It is a significant fact that no one church is found in the two groups. The larger a church is, the more difficult it is to keep the average as high as the highest.

W. T. Wells, of Cadiz, Ky., writes: "We took the March offering for Foreign Missions last Sunday, at the usual time, and more than made our six hundred good to the missionary on the field. The latest report came to me this morning, showing in cash and pledges $866.50; some yet to be added. If all the churches in the Brotherhood will do as well in proportion to size of membership we will get $1,500,000 this year instead of $750,000. Easy to raise ours."

One of our pastors writes as follows concerning one of our medical missionaries who has recently settled in his city for some additional training: "But these missionaries are peculiar! Why, the first thing our doctor did when he entered the church Monday afternoon was to call for duplex envelopes! And he used them, too—putting in as much for the missionary end as he did for the current expense end. Now, isn't that peculiar? But 'ye are a peculiar people,' says our Book. And I surmise that his contribution per week represents one tenth of his income, too."

In the year 1857 Isaac Errett was elected Corresponding Secretary of the American Christian Missionary Society. At that time the Disciples numbered 250,000. At the Annual Convention of 1857 the cash and pledges amounted to about $2,500. In Mr. Errett's appeal to the brotherhood for financial assistance he asked for $20,000 that year for Home and Foreign Missions. The receipts at the end of that year amounted to $7,050.28; the previous year they amounted to $3,272.66. The new

R. A. DOAN,



E. L. POWELL.

of theForeign Society, has given several weeks and the week-ends since then to the soldiers in Fort Thomas. He is deeply interested in the men and finds it a delight to serve them to the best of his ability. His own son Austin, a Hiram senior, is in the Fort preparing for service abroad. The Y. M. C. A. is anxious for Brother Doan to take the General Secretaryship at the Fort for as long a time as the war lasts. He will accept the offer if he can have two days each week in the Mission Rooms to assist in the work here.

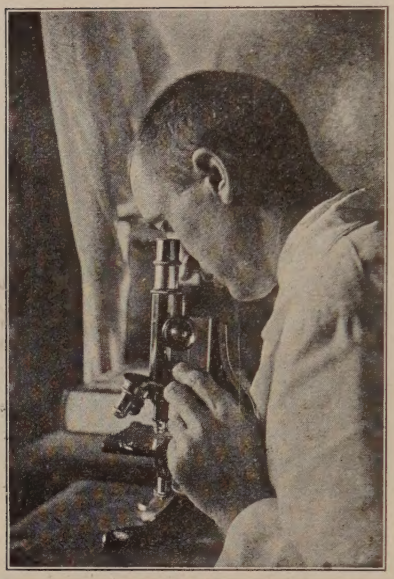
The First Church in Louisville is one of the most liberal churches in the brotherhood. It gave a thousand dollars more last year than the year previous. No one will be surprised at this who remembers that E. L. Powell is the minister and that Mrs. Powell was a missionary in India for a number of years. The Foreign Society was born in the basement of the First Church on the 21st of October, 1875. Besides what the church as a church is doing, individual members have given generously for the Lord's work.

Year Book shows that in the year 1917 the Disciples gave for Home and Foreign Missions $1,394,730.78. This does not include what was given for State Missions, which amounted to $281,262.15. These figures give one measure of the growth in sixty years.

The Assembly Herald tells of a church that made an every-member canvass. The treasurer thought the people were doing well, and that a canvass was not necessary. In the canvass these facts were discovered: eighty-two per cent of all moneys raised by that church came from eleven per cent of the membership; those who gave most generously had adopted the principle of setting aside a proportion of their income; those who gave most generously were the ones that worshiped most regularly; and those who attended the prayer service were practically all contributors. The people who give are the people who pray and work and worship.

The program outlined at East Northfield for the Student Volunteers was as follows: "At least 200,000 students in voluntary Bible and mission study classes the rest of the college year; a thorough-going application of Christian principles to every-day life on the campus, in the nation, and in the world; and enough recruits to carry out the missionary program of the church, and a fund of at least a million dollars, half of which shall be given for world evangelization and the other half for a second student friendship fund similar to the one raised the past year."

The General Assembly of the Presbyterian Church made this declaration in 1847: "The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world; and every member of the church is a member for life of said society and bound to do all in his power for the accomplishment of this object. Alexander Campbell spoke to



DR. BARGER,

of Bolenge, searching for some of the enemies of health.

the effect when he said that the church of right is and ought to be a great missionary society; her field is the whole earth, from sea to sea, and from the Euphrates to the last domicile of man."

C. M. Yocum, Western Secretary of the Foreign Society, has just finished a very interesting series of rallies in Kansas, Oklahoma, and Texas. Dr. C. L. Pickett and Dr. L. F. Jaggard accompanied him on the trip. They showed interesting curios from the various fields and exhibited the latest missionary books and literature. Hundreds of volumes of books were sold and many subscriptions to THE MISSIONARY INTELLIGENCER were taken. They showed stereopticon pictures at night. Mr. Yocum reports a great interest in these rallies. The people are more eager than ever before to hear the facts about the progress of the work. Some new Living-links were enrolled on the trip.

In a message to the pastors, John R. Mott has this to say: "The history of missions shows that long war periods characterized by great suffering have been among the most productive years in the way of launching and expanding the missionary movement. Such should be the case in this fateful and tragic hour. If this is to be the result, however, it will come not as a matter of magic or of chance, and will not be due to the war as such, but will be because the leaders of our churches take advantage of conditions occasioned by the war and furnish leadership, guidance, and contagious enthusiasm to influence the corporate sacrifice of the various bodies of Christians."

Missions says: "We must rely on the pastors to impress the necessities of the situation upon their congregations. This is the crisis that calls for sacrifice. We have known little of that. We shall have to know more of it if the war continues. But one thing is certain, that when the churches rise to the demand for sacrificial giving and service, the spiritual revival is sure to follow. If you have made your missionary offerings, make an extra one for the Societies. If you have not made them, do not wait until next month. And let the maximum be in mind always, and not the minimum. There is no more solemn obligation possible than that which we are under to maintain our missionary workers at full strength. Of all years, this is the year to give—give until it hurts."

For the first time in its history the Government is sending texts and sermon outlines and illustrative material to the preachers. The latest had to do with food conservation, and the text was, "Cast thy bread on the waters, and thou shalt find it after many days." Material for a talk to the Sunday-school is sent to the superintendent. The last one was on the value of littles. The Government asked each family and each person to save one slice of bread each day, and told how that would help to feed the Allies, and thus help to win the war. The Foreign Society has been sending texts and sermon outlines for thirty years. The man in charge of this department of the Publicity Bureau is a minister and has been a missionary. His name is Dr. Howard B. Gross, of Boston. He is now the editor of *Missions*.

H. R. Ford, of Beaumont, Tex., writes enthusiastically concerning their Living-link. We quote the following from a recent letter: "We have become very closely attached to our Living-link missionary, Miss Cammie Gray. She is a constant inspiration and benediction to this good church. Her letters thrill us all with a desire and a great response for the saving of China. We would not think of giving up her support. I shall do my best to raise more than $600 for her support, so that

the Society will not suffer in a financial way on account of high exchange in silver, etc., in China. Our church sent Miss Gray a 'love gift' of $50 for a Christmas present, besides numerous cards and letters of greeting. Her return letter was read yesterday and it increased our love for our missionary as well as to give a larger vision of our responsibility."

The Northern Baptist Laymen have issued this declaration: "It is imperatively demanded of the Christian church that even in the midst of war, and in addition to whatever taxes we cheerfully pay, and whatever contributions we make to such relief agencies as the Red Cross and the Y. M. C. A., we shall maintain with unabated vigor and undiminished strength those agencies of the Christian churches which express and cultivate the spirit of Christ and which prepare men and women to be effective exponents of the Spirit. With equal emphasis we record our conviction that our efforts for the impartation of the Christian message and the Christian spirit to non-Christian peoples should not be remitted or diminished during the war. We urge the importance of a larger and more whole-hearted consecration of wealth to the promotion of human welfare and the progress of the kingdom of God."

At the Kansas City convention Robert E. Speer said that that very night there might be born in some humble home a child whose life would be worth more to the world than the entire cost of the present war. Such a child was born in a stable two thousand years ago. Such a child was born in a miner's home in Germany when Martin Luther saw the light of day. Recently two Kentuckians met and each inquired of the other what was new. One said, "There is a new baby down in Tom Lincoln's cabin; but nothing ever happens in this part of the world." Within three months a child was born in the Erskine home in Osaka, Japan; another in the Baird home, in Luchowfu, China; another in the Hobgood home at Lotumbe, Africa; another in the Burner home; another in the home of Bert Wilson. The birth of these little ones may prove to be among the most significant events of the current year. May the blessings of the Father rest richly upon each of them.

THEN AND NOW.

Hundreds of our Sunday-schools have ordered and are using our new missionary lessons "Then and Now in Africa." This

L. N. D. WELLS.

In 1915 the First Church in Akron, Ohio, gave four thousand dollars for causes outside itself; the following year it gave six thousand dollars, and last year it gave eight thousand dollars. A church that is doing well compared with other churches, and doubles its gifts in three years is doing a good work. L. N. D. Wells is the minister and leader of that church.

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is Little Journeys, No. 3, by Lucy King De Moss. Only words of commendation are being received for this set of missionary lessons. Twenty cents brings the big envelope containing the "Then and Now in Africa," a small colored map of Africa, large picture of the *S. S. Oregon* in colors, and a large set of nineteen African pictures. *Send twenty cents*, and the envelope will be mailed to you at once.

NEEDED: $30,000 AT ONCE.

Six months of the present missionary year are gone. At the present rate of exchange in China, Tibet, Japan and India, the Foreign Society will need at least $30,000 extra money. That is, it will take $30,000 for the one item of exchange alone. Or, saying it another way, if the income of the Foreign Society is the same this year as it was last year, we will still have $30,000 less than we had last year because of the exchange situation. Some friend of the Society who has been greatly blessed financially could do no greater thing for the Kingdom than to pay the entire sum of $30,000; or there may be several friends who could make large payments on this sum and thus help to relieve the Society of

a financial burden that it has never faced before in the forty-three years' history of its work.

CHILDREN'S DAY TWO MONTHS AWAY.

Sunday, June 2, is Children's Day for Foreign Missions. A fine, new program entitled, "The Spirit of Children's Day" has been prepared by Lucy King DeMoss. It is one of the finest Children's Day exercises the Foreign Society has ever put out. It has missionary songs, recitations, class, and department exercises for the elementary division, as well as for the secondary and adult divisions. "Missionary Mother Goose" and "Children's Day and Old Man Grump" are strong features of this new program. The schools should order these supplies at once. In ordering supplies, give *average attendance* of the school and the supplies will be forwarded.

WHICH SHALL IT BE?

Shall we withdraw our army of missionaries from the field because the war is raging in Europe? or shall we send it reinforcements? Shall we practice a more severe economy and straiten our army's equipment for service? or shall we practice a more glorious self-sacrifice and make its equipment more efficient? Shall we exalt and glorify our Savior? or shall we allow him to be put in the shade? Shall we endure hardness as good soldiers of Christ? or shall we take to the fields of indulgence and allow the cross of the living God to be outshone by the army of the world? Which shall it be?—*Dr. J. H. Jowett.*

CHILDREN'S DAY.

On the second cover of this issue will be found an order blank for Children's Day supplies. If your School has not already sent for the envelopes and program for the Day, use this order blank and send at once! The Foreign Society expects to save a thousand dollars this year in postage, by the alertness of Sunday Schools in sending for supplies immediately.

THE INTELLIGENCER

The following note is from R. A. Thibos of Fremont, Michigan: "My usual custom is to go through past as well as current issues of THE MISSIONARY INTELLIGENCER in the preparation of missionary sermons. After several hours of that interesting work today, I am impelled to drop this line to tell you that I regard each issue of the INTELLIGENCER as a gem, and a collection of them as a mine. The magazine is, indeed, an *intelligencer*. A year's issues furnish almost a liberal education in missions."

LIVINGSTONE.

To lift the somber fringes of the Night,
To open lands long darkened to the Light,
To heal grim wounds, to give the blind new sight,
Right mightily wrought he.
Forth to the fight he fared,
High things and great he dared.
He thought of all men but himself,
Himself he never spared.
He greatly loved—
He greatly lived—
And died right mightily.

Like Him he served, he walked life's troublous ways,
With heart undaunted, and with calm, high face,
And gemmed each day with deeds of sweetest grace;
Full lovingly wrought he.
Forth to the fight he fared,
High things and great he dared,
In his Master's might, to spread the Light,
Right lovingly wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

Like him he served, he would not turn aside;
Nor home nor friends could his true heart divide;
He served his Master, and naught else beside,
Right faithfully wrought he.
Forth to the fight he fared,
High things and great he dared,
In His Master's might, to spread the Light,
Right mightily wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

He passed like light across the darkened land,
And dying, left behind him this command,
"The door is open! So let it ever stand!"
Full mightily wrought he.
Forth to the fight he fared,
High things and great he dared,
In his Master's might, to spread the Light,
Right mightily wrought he.
He greatly loved—
He greatly lived—
And died right mightily.

—*John Oxenham.*

EDITORIAL.

Sowing Sparingly or Bountifully.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written,

> He that scattered abroad, he hath given to the poor;
> His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God (2 Cor. 9. 6-11).

"Without Any Trouble."

A little while ago a member of a congregation who is interested in missions wrote, "We will meet all missionary obligations this year without any trouble." He had done more than many others in that he had canvassed the situation and learned that the congregation would give this year in what he considered an adequate way. But is it possible for any Christian man or woman to meet the missionary obligation this year "without any trouble"?

How are we to determine what the Master asks as our share of the giving? Are we to measure it by the giving in past years, and be satisfied if this year witnesses a considerable increase which may be secured "without any trouble"? Could our nation win the war with Germany in that way? Are the hosts of evil, with greater opportunities for assault upon righteousness than ever before because of the absorption of the world in war, to be met and defeated "without any trouble"?

To ask these questions is to answer them. Each day adds to the growing conviction that the last resource of the followers of the Master must be used in leading the world Christward. Our country has been slowly giving up luxuries for the sake of winning the war; gradually we are learning this is not sufficient, but that we must take up burdens and pay our share of the price at which liberty must be bought. The world cannot be made safe for democracy "without any trouble." It is costing the lives of our boys, money that runs into figures beyond our comprehension, heartaches known only to God, a readjustment in our living, all of which absolutely changes our whole viewpoint of life. The world can be won for Christ in no less costly way. Not until Christendom realizes that the fight is at its doors and that the immediacy of the sacrificial is upon it will any appreciable progress be made toward winning the victory. Let no one be satisfied with what he is doing! The issue is clearly drawn and the hosts face each other

in battle array. The assault has begun and our King asks that every man give his life and all its interests, not only in holding what we have, but in an offensive against the strongholds of Satan. There can be no self-complacency now. We must fight or lose. There dare be no indecision. It is no time for careful calculation to determine what we shall give and what shall be withheld. The crisis is upon us, and whether Christianity stands or falls depends upon whether Christ's followers give themselves and all they have unreservedly, that the world may know Him, or whether they withhold the best for themselves. The church must demonstrate that it has the real Christ spirit. Chaplain Tiplady writes: "The soldiers are not satisfied with the churches, but they are satisfied with Christ. They do not want less Christianity, but more. Their complaint is not that churches are too Christian, but that they are not Christian enough." We cannot meet that attitude in any way but by real sacrifice.

Men of Christ, the way is open before us. It cannot be followed "without any trouble," but if we go that way there shall be the reward that comes only through self-forgetful service. Principal Gandier, of Toronto, writing recently in the *Missionary Review of the World* about the splendid way in which Canadian churches are responding to missions during this time of war, has this to say about the future (and it applies to the whole Christian world as well as to Canada):

"For the future we must take our choice—pour out our blood and treasure freely in Christ's world-wide campaign of love, or have cumulative sin and hatred call again for blood and treasure in war still more terrible than the present conflict. And so to-day the churches of Canada are making special appeal to the Christian boys, not yet old enough for military service, to count all things which appeal to youthful ambitions but loss for the excellency of the knowledge of Christ Jesus our Lord, and for the privilege of devoting their whole lives to the impartation of that knowledge to others. Our faith and hope is that, under the quickening influence of the sacrifices of this war, a whole army of young men and young women will rise up from the Christian congregations all over the land to follow Christ the King—ready for home service or overseas service, as the King may will—ready for life, or ready for death in that world-wide campaign by which alone the spirit of war can be cast out and the spirit of brotherhood prevail. There will be the same call which war makes for heroism, endurance and self-sacrifice, but the call will come at the bidding of love and not of hatred, and it will be to construct and not to destroy, to save and not to kill."

The First Coming of Jesus.

There is a good deal of talk these days about the second coming of Christ. It would seem that this talk is somewhat premature. There can be no second coming of Christ until there has been a first coming. Into certain great areas of the world Jesus has not yet gone. In a great section of the Congo country, which has been the field of the Foreign Society for many years, the missionaries only last year carried the gospel message for the first time into hundreds of villages. There are still hundreds of other villages that have never even heard that Jesus lived and died. In China there are at least 1,500 walled cities where the gospel of Christ has

never been preached even once. In India there are millions upon millions of people who do not know what the Christian religion is and know nothing about what it means to follow Jesus Christ. In far Tibet there is only one church in all that land. Dr. Hardy reports that he has traveled a thousand miles east and west from Batang and twelve hundred miles north and south, and there is only one mission station in all that area.

Into all these sections and many others that might be named there has been no first coming of Christ. Why should we talk about the second coming as long as the church has failed to perform her duty in regard to the first coming? Matthew says, "When all nations shall have heard the gospel, then shall the end come." The church need not fear so much these days about being condemned at the second coming as it needs to fear being condemned for never having carried the gospel to the waiting millions for the first time.

"We Have Done Our Part, and We Can Do More."

This sentence, scrawled by a veteran soldier with a bit of chalk on a fence, contains a truth that is worth considering. Those who have done most have not reached the limit of their ability. They can do more than they have done or have seriously thought they could do.

The *International Review of Missions* tells of a church that was giving ten thousand dollars a year for Foreign Missions. Many of the members thought they were doing their part, and should not be expected to increase their offerings. In six or seven years the offerings of that church were quadrupled. Another was giving an average of five dollars and was supporting two missionaries in India, one in Siam, one in China, one in Korea, and one in Mexico. Some of the members thought they were doing enough and doing too much. Under an inspiring leader that church greatly increased her contributions, and three of the members volunteered and were sent to the field.

Some years ago one of our churches lost its new building within a few weeks after its dedication. The members thought they did well in erecting such a commodious and serviceable building. Did they despair when their beautiful house was destroyed? By no means. Before the ashes were cold they began to plan a larger and better house. They built it and paid for it. In an emergency people can do far more than they believed it possible while pursuing the tenor of their way.

In the *Church Missionary Review* Dr. Eugene Stock says that if three years ago the people of England had been asked to raise five million pounds a day for the war every one would have said, "Impossible." Yet it is done, and no one complains. If three years ago, he says, any one had said that the people of England could raise up an army on a continental scale—to say nothing of a vast host of munition workers—and could enlist hundreds of thousands of women in what is in effect war service, no one would have believed it. Yet it has been done, and they are proud of it. "In modern phrase, these things give one furiously to think."

There are churches that have been supporting one missionary for ten or

more years. When they undertook to support a Living-link they did well and had a right to think that they were doing their part. In the meantime they have doubled their membership and more than doubled their resources, and are still supporting the same one missionary, and are satisfied. They are abundantly able to support three or four. There are tens of thousands of men and women who are giving liberally and who can repeat the words of the old soldier, "We have done our part, and we can do more." They could easily double what they have done in any year.

There are tens of thousands who are mistaken as to what is their part. Comparing themselves with what others who are doing little or doing nothing, they consider that they are doing very well. God pity us if we are satisfied with doing as much as the average! So long as nine-tenths of all the money comes from one-tenth of the people, and one-half give nothing, the average will be scandalously low.

Have we done our part? Have we discharged our obligations in full? If so, let us be thankful and rejoice, and let us resolve that we will do better than we have yet done, and better thence again, and better still, in infinite progression. In these great days God is calling upon his people for unusual and extraordinary exertions and sacrifices in the interests of the Kingdom. Shall we, dare we, disappoint him?

Even if we have done our part, we can do more.

As Much for Others As for Ourselves.

This is the ideal suggested to the churches by the Laymen's Missionary Movement. The laymen say that this is the least that any prosperous church should be willing to do. If a group of ministers or missionary secretaries had suggested this standard, it may be that some good people would have said that they had no business sense and no business experience, and were carried away by enthusiasm. But when bankers and merchants and manufacturers and lawyers and physicians and teachers, after much earnest thought and prayer to God for guidance, suggest this ideal, it becomes Christian people to stop and consider if what they have suggested is not practicable.

It goes with the saying that a prosperous church is able to do this. The way Christian people and others are giving of their time and thought and means to help win the war is a demonstration of their latent and unsuspected ability. If the whole church of Christ could be mobilized, as the nation is mobilized, more than what is proposed could be done, and done easily.

There are churches that are giving as much for others as they spend on themselves, and much more. One church in Texas gave $93,000 in one year for all purposes, and spent $16,000 on itself, and gave the rest for missions and education and benevolence. A church in Louisiana gave $58,000 in one year, and spent $8,000 on itself, and gave the rest for other purposes. A country church in Kentucky spent $800 on itself, and gave $996.49 cents for causes outside itself.

The new Year Book gives the names of the fifty churches that gave the largest amounts for all purposes outside themselves in 1917. Not one of the fifty gave as much for others as it

spent on itself. The Year Book tells of one church that gave more for others than for itself, but it was a small church, and not one of the fifty. It may be that others have done as well, but if so, they have not been discovered by the present writer.

The INTELLIGENCER will publish the names of all churches that have given or are giving as much for others as they spend on themselves, and the names of their ministers, if these names are discovered or reported. The editors will be glad to learn the name of every such church in the brotherhood.

Is $150,000 Too Much?

The new slogan for the Sunday-school offering for Foreign Missions in 1918 is $150,000. The schools last year gave $108,127. There are at least a million of our people enrolled in the Sunday-schools. If every Sunday-school pupil gave a two-cent postage stamp per week, instead of giving $150,000 we would give $1,000,000 a year. It is entirely possible for the Sunday-schools to give $1,000,000 a year for Foreign Missions, for nobody would be impoverished by averaging a two-cent stamp a week. However, the slogan for this year is $150,000. This is only about one-third of a cent per week or $1 per year for each three pupils. This is not too much. Some of the schools have already ordered their supplies and say they will get the greatest offering in the history of Children's Day. With the children of all the world crying for the gospel, with boys' and girls' schools open and only half equipped, with open doors of opportunity unparalleled in the history of Christendom, every pupil of every Sunday-school should sacrifice as never before for the extension of Christ's kingdom throughout the earth.

Buddhist Priests in Japan.

CONTRIBUTED ARTICLES.

Climax of Men and Millions Movement.

W. R. WARREN.

The big team of the Men and Millions Movement is now conducting a series of State and regional meetings that surpass in compelling interest and immediate importance even the wonderful set-up meetings that have been held heretofore. In the aggregate they will constitute the most representative assembling of our people in the entire history of the restoration movement, and, as President Paul said in the initial meeting in Philadelphia, will inaugurate a new era in our life as a people.

The immediate object is to call together for one-day conferences the minister and one other man from each church and one woman from each county where there are several churches, that the facts of the present emergency may be laid before them and plans perfected by which they may lay these same facts before all the members of the churches. To meet the emergencies in missions, benevolence, and education, and complete the $6,300,000 fund of the Men and Millions Movement, will require over two million dollars, as much as was received last year by all our organizations and institutions from all sources. But since it is tragically necessary, and since it is clearly God's work in every particular, it is confidently believed that the people of God will answer the call.

Whatever doubts there were in the team as to the possibility of success in this daring venture of faith were entirely dissolved by the Philadelphia and Pittsburgh meetings, Tuesday and Wednesday, March 5 and 6. The attendance was carefully restricted to the necessary persons mentioned above, but reached an aggregate of 200 at Philadelphia and 300 at Pittsburgh. To describe the profound impression made by the plain statements of how the War has affected all departments of the work in all lands and the immediate and enthusiastic response of the people to the aims and plans suggested for meeting the emergency is of course impossible.

All are undertaking to do what is proposed. New York, for instance, with only sixty churches, undertakes to raise $75,000. Two pieces of printed matter are being offered for general distribution, the new illustrated booklet, "The Call of the Christ," and the Program of the Easter Week of Prayer. Those who were present ordered 20,000 copies of each, with 2,000 copies of the leaflet for County Committees, and over 5,000 of the Suggestions to Canvasers. With this experience the printers were telegraphed to print 300,000 each of the first-named publications, and corresponding numbers of the others, to meet the demands of the entire brotherhood.

Since the Liberty Loan drive is to begin April 6, the dates for the Disciples' Emergency Drive have been changed from April 7-14 to April 1-6, unless local conditions seem to require a later week in the month.

Several things need to be kept constantly in mind:

1. This is not just "another appeal," but such an extraordinary call as has never been made before, and may never be made again, or may have to be repeated next year.

2. It is altogether extra and has

nothing to do with the regular Every Member Canvass of the church, or with any of the church's offerings.

3. It is not an "offering" at all, but a tremendous undertaking, like raising the money for a new church building.

4. All pledges that are under $500 are to be paid by July 4. Pledges for $500 and more may be paid within five years. Either may be designated to a particular work. All will count on the $6,300,000 fund of the Men and Millions Movement.

5. The Church of Christ is the chief dependence, under God, of the nation and of humanity in this greatest crisis of the world's history. This is a necessary step toward putting the church on a war footing.

"My Book Created Me."

R. E. ELMORE.

A profound truth, emerging here and there in the Scriptures, has too long escaped the heart of the church. In fact, the church has missed much of the mind of Christ because of unwillingness to pay the heavy cost of thinking—hard, intense, exhaustive

thinking. From generation to generation men have received the message as a matter of course, accepted much of it as mere platitude, and passed it on, valuing the Bible as an ornamentation or fireside god, rather than as a lamp to their feet, a chart for their souls.

Somewhere the Lord likens the kingdom to a merchant seeking goodly pearls. Written all over the world's history of inheritance and achievement is the miracle word "quest."

Jesus' formula is, "He that doeth shall know." Robertson preached on "Obedience, the Organ of Spiritual Knowledge." Here, then, is that profound, elusive truth; that is, a man's work works on the man himself, yea, a man is the creature of his own accomplishments. The proposition applies equally to a church.

Referring to his "Histoire de France," the engrossing work of forty years, the one labor of his life, Michelet said of himself: "My book created me; it was I that was its work." He means much. The early dreams and visions, the prayers and friendships, the journeys oft of research and reading, the tears, the yearnings for a work worthy of its subject, the love and toil and sacrifice and laying down of life for la belle France—this passionate work poured light and power back upon the soul of Michelet and "created" him.

Thus has it ever been. A Christian mission in Calcutta made William Carey. A prayer and a passion in the gloom of Africa, and a torch of holy fire, and a band of trembling natives with a new song, created Livingstone. The narrow cell of a business office in the financial center, bank-books juggled with nervous hands and gilt

bonds guarded by a straining heart, dollars, and more dollars, made Hetty Green. The work into which a man puts himself, inexorably puts itself into him, into his body, mind and soul. And so, too, of a church.

William the Second, of Germany, created a monstrous machine for ruthless military conquest. The world now knows, as the nameless horrors of Hohenzollern barbarism are laid open by war, that the iron of Essen was being forged into Wilhelm's soul. "It was I that was its work." The policy and pursuit of iron and blood created the iron Chancellor, the iron Kaiser, and the iron Empire.

A church, known to the writer, ambled along the years satisfied with an indifferent career and inconsequential service. One year this church awoke to the distressing need of the dark areas of the world, and to its own responsibility. The members decided to raise $600 and support a missionary on the field. This was done, and from that moment the church entered upon an era of prosperity unprecedented, increasing its income for all purposes, adding continually those that were being saved, enhancing its influence in the community, and enriching its own spiritual life. The transformation of the church from a feeble folk struggling to exist into an institution administering life, was the direct result of the fine work which it brought to perfection.

A noble work ennobles the workman, while the elective performance of an ignoble work drags the actor down to its own unworthy level. Paul laid Christian foundations in the chief centers from Antioch to Athens. He created the pride of churches in Philippi. But the work in Philippi, Ephesus, and Corinth left its "marks" upon the apostle's life, and Paul became the creature of his own splendid creations. His missionary journeys made his reputation and, far more, his character. The kingdom of heaven is within you, just as much of it as you have brought to pass outside of you.

The *magnus opus* is Christian missions. The work is great because it is the one clear task assigned by Christ to his church. It is great because it comprises and enlists all the resources, material and spiritual, of the church; great, because the fruits of its faithful performance will be new heavens and a new earth. The ideals of this mission, and the demands of its actual operations in the redemption of the waste places of the world, will bring to perfection all the noble virtues in the life of the person or church which conscientiously seeks to carry it out. Prayer, fellowship, study, liberality, faith, patience, sacrifice, hope, courage, fidelity, love, and a hundred other good angels, will collaborate in fashioning the soul of the workman into beauty and strength.

Let no one conclude that the argument is set on an inferior plane. The plea is that of the Book itself. "In doing this thou shalt save both thyself and them that hear thee." The glory of the church is the theme of inspired poets, prophets, preachers, and apostles. Her glory lies in her character, and her character is the product of her faith and works. God himself cannot make a great man unless that man will undertake, and carry on at his best, a great work. Christ can never make out of a church a great church unless that church gives itself, from the heart, to a magnificent service. When Jesus visited the churches he said to Sardis, "Thou art dead, for I have found no works of thine perfected." And to very rich, satisfied, lukewarm Loadicea he said, "I will spew thee out of my mouth, because thou art neither cold nor hot, and sayest, I have need of nothing."

They slept and dreamed in the lap of luxury, and did nothing big or in dead earnest. To Philadelphia: "I have set before thee a door opened."

Numbers, ornamentation, financial strength, social superiority, prominent communicants—these things do not make a church great. Rather, "I have finished the work thou gavest me to do."

My First Evangelistic Trip.

MISS VERA ADAMSON.

Long before coming to the Philippines I had read of our station of Aparri. I knew that it was somewhere on the northern coast of Luzon, but knew little else about the work or workers there. Happy was I indeed when the opportunity came to see at first hand the work of the very important station. Mr. Leslie Wolfe, as a member of the advisory committee, was to visit Aparri, and as that station comes under the direction of the missionaries at Vigan, and problems there needed immediate consideration, we decided to make the trip at the same time. We left Vigan the second week of May and were gone two weeks, including several days at Laoag on our way back to confer about the Girls' School and to audit the books there.

We took a coast-line boat from Pandan, the harbor of Vigan, to Aparri, where we were met by Mr. Faustino Peneyra, the young evangelist there, a graduate of the Union Theological Seminary of the Philippines, at Manila. We had planned on going immediately west along the coast to Claveria, visiting the places of work at intermediate points, stopping longer at Aparri on our return, but the following evening there was to be celebrated the second anniversary of the "Brotherly Love Society" at the chapel, and Mr. Wolfe and I were both on the program, so we remained over for that. During our stay we visited Canayon, a near-by barrio, or village, where we held a meeting and spent much time calling on our brethren in Aparri. There are some four hundred Chinese in Aparri alone, and between one and two hundred of them members of the Church of Christ. They were greatly pleased with our visit among them. Although we had much difficulty making ourselves understood, even though we used at times Ilocano, Tagalog, Spanish, and Chinese, they knew that we came to them because we loved them and wanted them to know more of the love of our Lord and Father, and we were assured in no unmistakable manner of their great joy in having us with them for even a short while.

The evening's program was very much enjoyed. Besides talks by representatives of the "Brotherly Love Society" regarding the purposes and work of this society, messages from the visiting missionaries, musical selections by an orchestra and by the young people, the Chinese were addressed by Dr. Chew un Yock. We were very much amused to see him search the Scripture by the aid of a flashlight which he applied alternately to the passage in question and to the adience as he gestured enthusiastically.

The following day we continued our journey westward to Claveria, the

fartherest point to the west in the province of Cagayan, reaching there on the second day. We spent Sunday at this place. As the regular evangelist was conducting services at a barrio, Mr. Wolfe and I took charge of the work at the chapel; he preached the morning sermon and I taught the Sunday-school lesson. We have there a very good chapel and a membership of one hundred and eighty. In the afternoon we were called with our evangelist to attend the funeral of a tiny baby. The grandmother was a Christian, but the parents were not. Since the child had not been baptized by the priest, he would not officiate at the service nor allow the little one to be buried in the Catholic cemetery. So the grandmother came to us for help. We were glad to be of service and to bring solace through Jesus Christ to these sad parents, for the Filipino loves his family.

After this we went to the river, where we took a dugout boat with two of our brethren to a barrio of Alimoan, an hour's ride up-stream. We arrived there just at dark, and as it began to rain. The meeting was called in the home of one of the brethren, and we enjoyed the fellowship together in the name of the Lord. We expected to return that night, but the rain prevented us, so we stayed all night and left at four o'clock the next morning. I felt quite like a missionary when they told us that there had been no American woman missionary there before me.

That afternoon we began our return trip. We reached Namuac in time for an evening meeting and the next day took the ride on the river from Sanchez Mira to Abalug. We hoped to reach Ballesteros at night in time for another meeting, but after a day's ride in a low covered boat and a long ride at the end of that in a baca cart, we reached the home of our evangelist there tired, sleepy, very badly joggled, and hungry, after nine o'clock. So after supper we were quite ready to retire. It was at this place that I met a young woman who begged me to bring her with me to Vigan to attend school. She had no means with which to continue her education. She longs for the time when the Girls' School will be opened at Laoag and hopes that the way will be opened, too, for her to attend. We stopped a few minutes in front of her house, and she entreated us to come in to visit, but we could not. She replied, "This is the happiest day of our lives because you are here, but we will have no more happiness, for you cannot come into our poor house."

The next morning early we continued our way by calesa back to Aparri. We found our boat in the harbor, but learned that it would sail the following day at noon.

Claveria is about fifty miles from Aparri, along the coast. We have also work in the Soth, along the Cagayan river, but we did not have time to visit those places on this trip. We have twelve organized churches, twenty-three places of meeting, and a membership of 1,131 in this territory; we have no missionary nor American doctor for all of this vast district. Four evangelists have charge of this work. What a plea they make, as well as the native brethren, for a missionary! Why, they say, does Manila, Vigan, and Laoag have missionaries, and they have none? I say "Why?" too. At every convention they say for years they have resolved that missionaries, doctors or nurses be sent them. How long must they ask in vain? ....

Our methods of travel were varied and interesting. We went by steamboat, viray, launch, calesa, barangay, carabao and baca carts, bilog, banca,

auto, truck, walked, and were even carried.

The hospitality of the people impressed us greatly. The very best they had was none too good for us. Many places they went to the neighbors to borrow tables or beds for us, or often solicited the whole community for eggs which were very scarce. Most places they had a bed for the "senorita," at least, although in a number of homes I slept on the floor, with grass mat and spread, as do the natives. When we arrived at Aparri there was held the town *fiesta,* to which come people from many miles. Our evangelist from Ballesteros, with his family and nephew, were there. When they learned of our presence they insisted on returning with us, to act as guide. The nephew was a young man in the third year high school, who could interpret for us.

On our leaving we were honored by having a special launch from the steamship company escort us to the boat from the dock. A number of the young ladies, two of the evangelists, Filipinos, and Chinese accompanied us on the launch and bade us Godspeed, asking that we return to them again real soon.

Our hearts were indeed full of gratitude for all their good will and courtesies and sympathy for the lack of personal fellowship and leadership of missionaries among them. We prayed that their call might soon be heard. Who will answer?

We have a very serious, but interesting, experience on our way from Currimao to Laoag by auto. We ran into a young man who had gotten out of a buggy to lead the horse to one side. The horse threw him and broke his ankle. We put him into our auto and took him to the hospital at Laoag, thinking that there he could be well cared for. To our surprise, he would not go in, and after considerable questioning he confessed he was afraid they would put water on his foot. He, too, was on his way to Laoag to apply as a teacher in the normal school. Superstition still has a strong hold on those who should know better.

There is much work yet to be done for the kingdom of God in the Philippines. This is America's task. Who of you who read this will have a share in the planting and the reaping for the Lord in these islands?

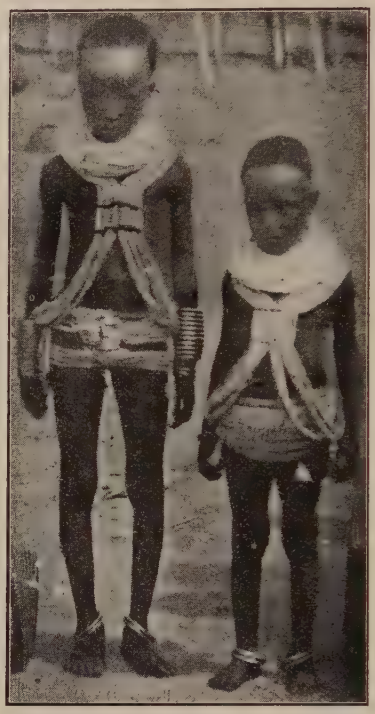
Vigan, Ilocos Sur, P. I.

Isaac Errett on Missions.

Sixty-one years ago Isaac Errett wrote a booklet entitled "A Brief View of Missions, Ancient and Modern." The article that follows is a digest of that brilliant treatise.

Missions had a divine origin. It was a divine hand that wrote on the majestic brow of Christianity, "Go ye into all the world and preach the gospel to the whole creation," and a divine arm that was outstretched when the accompanying promise was uttered, "Lo, I am with you always, even unto the end of the world." Conquerors sometimes looked on the world, and fondly dreamed of universal empire —but it was to oppress and destroy, not to elevate and redeem. The thought of a universal salvation is the offspring of the grace of God.

Jesus was the great missionary. In the fullness of time the Word that was with God, and that was God, acquiescing in the gracious purpose of



Little Girls Sold Into Slavery.

Iso Timothy, a Congo Preacher.

FOR THE POSTI

YOU ARE MAKIN

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Dragging a Dug-out Canoe

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OUR LESSONS ON

w in Africa"

TWENTY CENTS.)

not using this splendid material

"Forbid Them Not"

the Forest to the Beach.

Taking Care of Little Brother

the Father, came to seek and to save the lost. *The Holy Spirit is a missionary.* This divine missionary is still on earth, in the church, in the hearts of all the children of God, a quickening, comforting, strengthening Spirit, carrying forward the work of conviction in the world and completing the work of renewal in the church. These two divine missionaries lead the van of the sacramental host of God's elect, and spread over them the sheltering wing of protection and benediction.

The apostles were missionaries. The charge given them was, "Go, disciple into all nations, baptizing them into the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." After their baptism in the Holy Spirit they went forth, first in Jerusalem, then in Judea, then in Samaria, and thence to the uttermost part of the earth. They devoted their lives entirely to this work. They patiently endured every kind of privation and suffering for Christ's sake; and all but one died a martyr's death. The Acts furnish us *specimens* of apostolic labors. Tradition has preserved something further, but much is lost to the world that will appear in the day of judgment.

The first church was a missionary church. After the descent of the Spirit the Jerusalem church entered into fellowship in this blessed enterprise and continued stedfastly in it. The members brought their means into a common treasury, from which the converts whose homes were in distant countries were sustained until they were sufficiently instructed in the scheme of human redemption. When they were thus prepared for their work and were scattered abroad they went about preaching the Word. The Jerusalem church sent Barnabas to Antioch to oversee and to carry forward the work in that city. Antioch sent Barnabas and Saul out into other regions. The Philippian church sustained Paul in his work in Thessalonica. The Thessalonian church caused the Word of the Lord to be sounded out in Macedonia and Achaia. Various churches supported Paul while he was at work in Corinth.

Missions glorify the Word of the Lord, and powerfully promote Christian union. In earnest work on the mission field old controversies are forgotten, theological errors are dissipated like mist before the sun, and hearts long alienated by speculative theology flow together in brotherly sympathy and love amidst the joyful demonstrations of the power of God in the gospel. Christ gets the better of party in the feelings the enterprise kindles.

In this brochure the gifted author makes a survey of all the countries of the world, giving an account of the area, the population, and the religious condition of each. He gives the names of the different missionary societies and relates their principal achievements. He enumerates the Bible societies and tells the number of translations that had been made, the number of copies of the Scriptures that had been printed and published. After setting forth these facts, Mr. Errett asked the pointed question, "*And we—what are we doing?*" At that time the Disciples had one missionary in the field. Dr. Barclay was in Jerusalem and was making a favorable impression upon Jews, Musselmans, and Christians.

He thought it might quicken the zeal of his own people to consider the devotion and liberality of the advocates of false and corrupt religions. With this end in view he referred to the work of the Catholics, the Mormons, and the heathen. The propa-

ganda at Rome had immense riches and sent missionaries into every part of the world. Its printing office is furnished with type of all the important languages of the globe, and was altogether the first establishment of its kind in existence. Let those, he said, who are disposed to censure the methods of the Catholics put their hands on their mouths and their mouths in the dust until they have done something to show at least equal faith, courage, and liberality. The Mormons had their missionaries in China, Siam, India, Italy, Germany, Denmark, Sweden, Norway, England and Wales, and the islands of the Pacific. The Mormons boasted that they had nearly two thousand missionaries in the field. China spends annually four hundred millions in the support of idolatry. If the Savior were here in person, might he not ask of the best of his followers, "What do ye more than others?"

As a challenge to the Disciples, Mr. Errett directed attention to the Moravians, to Carey, to Judson, to Oncken, and to Pease. The Moravians began to send out missionaries when they numbered only six hundred, and most of them were exiles. Those that went to Greenland said that, in the absence of timber for houses, they would dig a cave in the earth and live there. The men who went to the West Indies said they were willing to sell themselves as slaves if the means for their support would not be provided otherwise. The Moravians were very poor, yet in a century they had forty-eight stations, 215 missionaries, and 48,280 converts in the four quarters of the globe and from the equator to the poles. "And we, in more than a quarter of a century, have sent one missionary family to Jerusalem and another to Liberia, and one of the two we suffered to fail almost as soon as his work was begun." Carey expected great things from God and attempted great things for God. He sent from the press 212,000 copies of Scriptures in forty different languages, the vernaculars of 330,000,000. Judson taught the church at home that the prospects were as bright as the promises of God, and did such a work among the Burmans and Karens as placed him among the immortals. Oncken did his marvelous work among the Germans, and Pease did his in the Five Points Mission in New York City.

The author of this work urged that consistency demanded that we enter heartily into missionary work. The best proof we can give of our belief that the gospel is the power of God unto salvation, to every one that believeth, is to send it to as many as possible of our perishing race. The most effective method of promoting Christian union is to come away from theological clatter and sectarian strife into Christian effort, and preach Christ, and labor with Christ, and cherish the Spirit of Christ, and lead the perishing to a knowledge of Christ for salvation. "Why call ye me Lord, Lord, and do not the things that I say."

In enforcing this duty he said, But if we be recreant to our trust in this day of battle, prophets and apostles, from the stern scenes, and the heroic services of the past, will rise up in judgment and condemn us. Heroes coming from dens of martyrdom, from dungeons and dens and caves of the wilderness, will condemn us. The saints of darker ages, less privileged, but more faithful than we, will condemn us. The missionaries of the cross, from every land who lived and died in foreign fields of toil and suffering, will condemn us. The very heathen whom they sought to save—widows burned on their husbands' funeral piles, or buried alive in their graves; pilgrims measuring their way

to distant shrines by full-length prostrations; penitents dooming the whole life to painful penances for their souls' salvation; devotees offering up fortune and life in joyful sacrifice to their deities; all these, knowing less than we do, but more zealous, will rise up from the darkness and condemn every one that lived in gospel light and failed to work for God.

In the closing section Mr. Errett made this appeal: Beloved Brethren: It is high time to awake out of sleep, to cast off the works of darkness and to put on the armor of light. Let us arise as one man, in the strength of Israel's God, and to take hold of this great work, resolved to be faithful until death. Let us pray the Lord of the harvest to send forth laborers into his harvest. Let us speak often one to another of these things. Let us give freely of our substance. Let us talk to our children and write lessons of love on their hearts.

We have never partaken of the powers of the world to come if it is not esteemed a privilege to be permitted to share in a work so high and holy as this. It has often seemed to the writer as if the brightest angel in heaven would cheerfully lay aside his robe and diadem and come down in humblest form to labor and suffer in this world of sin, if he might but enjoy the honor of an association with the Man of Sorrows, the glory of a victory over death, and be permitted to bear back with him to heaven the reminiscences of his earth-scenes of prayer and struggle and victory, to gladden eternally his celestial home. "Nearest the throne and first in song" will stand the hero from earth's battlefields, and no crown on angel's brow will blaze with a glory such as belongs to the Christian's crown of rejoicing. We repeat, it is a *privilege* to be permitted to labor in this service.

The Missionary Command.

IRA M. BOSWELL.

Christ's words must be the measure of our work. The great commission is, therefore, our imperial and impelling obligation. It is our missionary command, and is not optative, but imperative. In plain English, it is not a matter of may, but of must. It is not choice upon our part, but command upon the part of Christ. It is not the law of light and life to the world only, but the inevitable and irrevocable law of life and light to the church. Without it there is neither salvation for the world, nor safety for the church. It means go and succeed, or stay and stagnate.

Without the missionary impulse the church is pulseless, and though it has a name that it lives, it is dead. The church that strangles its missionary zeal commits spiritual suicide. The church that has no missionary vision and ignores the missionary command can neither see the man of Macedonia, nor hear his heart-searching call for help. Without the missionary passion the arms of the cross would have reached no farther than Calvary, the light of the resurrection would have been lost in the bewildering gloom of the mountains of Palestine, and the man of Macedonia, his lips weary with constant calling, would have died among strangers and

foreigners from the commonwealth of God with the echoes of his own vain calls for help sounding upon his disappointed ears; and the tears of a broken heart would have forever stained his hopeless eyes.

A Christian is a Discipler.

Our Lord in his missionary command said to his disciples, "Go ye therefore, and make disciples of all the nations." A Christian, then, is not only a disciple, but a discipler. Not only must he be taught, but he must teach. It is his right to sit at the feet of the Master and be taught the things concerning the Kingdom; but it is his righteousness to carry the news of the Kingdom to the ends of the earth. He must not be only ears to hear, but lips to tell the story of the cross. No one can be a Christian who does not come to Christ; and no Christian can be a saint if he does not send the Christ to others. The church must not only be the Church of Christ, but it must be the church of Christ.

The Commission is to be Obeyed.

The great commission is not to be chanted, but consummated. It is not a matter for altar rails alone, but for other lands. The disciple who stays on his knees and prays for manna, and never gets on his feet to carry the message, has missed the mark and has utterly failed to translate the cross into human experience. Had the apostles not been missionaries they would have been misfits and the message would have been meaningless. The church must not be a cloister, but a contagion. It is not a monastery, but a market; not a convent, but a converter. Christians are not monks, but messengers; not nuns, but enunciators. The church that does not appropriate, appreciate, and approve the great commission is not and can not be a true church of Christ. It is a selfish society and can no more hide its selfishness with richness of ritualism than it can excuse its stinginess with pitiful pleas of poverty. The charity of the church which is constantly repeating, "Charity begins at home," is confessedly charity that is beginning but never becoming, and a "charity which exposes more sins than it covers." Such a church has "left its first love," and unless it repent its candlestick will be removed. Unto that church "shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it." Such a church is Laodicean, and is dying with the dry rot of indifference. To it "the Amen, the faithful and true witness, the beginning of the creation of God," says: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see."

What the Churches are Doing.

Thirty-one hundred and seventy-two churches among us last year gave to foreign missions through the Foreign Society $166,110. One hundred and seventy-eight churches gave $77,352; more than half the total amount given. Thirty-one hundred and ninety-eight gave the balance—$76,178; less than $25 per church. We have ninety-four hundred and sixteen

churches in the world. In round numbers six thousand churches gave *nothing.* There are listed in the 1917 Year Book nine hundred and seventy-three churches in Kentucky. Two hundred and seventy-four of these churches gave through the Foreign Society $15,586.85. That an injustice may not be done the churches, it is fair to state that thirty-nine hundred and ninety-six of our Sunday-schools gave through the Foreign Society $108,121. Eight hundred and twenty-four more schools than churches had a part in this work. One thousand and eighty-one Endeavor Societies gave $14,111. Individual gifts number seventeen hundred and twenty-two, and amount to $91,592. Annuity gifts amounted to $79,703. Bequests amounted to $7,013. Nor must we forget the various amounts given by the C. W. B. M. organizations in the several churches. The total of contributions to foreign missions from all sources was $725,000; a fraction more than a large-sized gumdrop per week: a little more than three pounds of white beans a year for the evangelization of the world from a million and a quarter people who claim to "speak where the Bible speaks, and to be silent where the Bible is silent. How long would it take us to starve the outside world if each of our great host sent only three pounds of white beans a year to feed them? How long will it take us to give life to the millions upon millions in heathen lands if each of us give less than sixty cents a year to send them the bread of life? Shame upon us! "Come! ye wealthy! weep ye, howling, for your hardships which are coming upon you; your wealth has rotted and your garments have become moth-eaten, your gold and silver have rotted away, and their rust shall be witness against you, and shall eat your flesh as fire." None feel the sting of this shame more than those who are giving to the limit of their means, and striving to the limit of their strength to carry out the heart's desire of their blessed Lord.

Of the 973 churches in Kentucky, 699 gave *nothing* through the Foreign Society. A casual examination of the Year Book indicates that the churches, with few exceptions, which gave nothing as churches to foreign missions gave nothing through the Bible School and the C. W. B. M. What is true of Kentucky is no doubt true of all the other States.

These six thousand churches in the entire brotherhood (699 of them in Kentucky) which gave nothing to foreign missions last year are a part of our great movement which has for its goal the restoration of primitive Christianity as it was manifested in the doctrine, life, and ideals of the apostolic church. Have these churches never heard that there be any Holy Spirit who said, "Separate me Barnabas and Saul for the work whereunto I have called them?" Have they not heard of that Spirit who called through the lips of the man of Macedonia, and sent the early Christians everywhere, preaching the Word of God? Have we not a problem here? Is it not pressing, and does it not call for our immediate and most powerful efforts to solve it? We can never restore primitive Christianity until we restore the passion for missions in the hearts of all our people. We can never lift up clean hands until we lift up willing hands. Brethren, it is true, increasingly true, that we have a mission and a message for the divided church. To me it is as emphatically true that we have a mission and a message for the o-missionary and no-missionary churches in our own brotherhood.

Obedience as Necessary as Orthodoxy.

These churches claim to be Churches of Christ, and no doubt earnestly contend for the "faith once for all delivered to the saints." They insist that faith comes by hearing, and hearing by the Word of God! They insist that sinners can not believe in Him of whom they have not heard, and that they can not hear without a preacher. But they become the most destructive of all destructive critics, and with the penknife of a Jehudi they cut out of their New Testaments, "How shall they preach, except they be sent?" They boast of their loyalty; but are they loyal? Loyalty is love energized. It seeks not for excuses, but for ways and means. We can not be loyal to the Word of Christ and be disloyal to the work of Christ. Our attitude toward Christ determines our attitude toward his work. His work is our work. His work was to manifest the Father. We must be as loyal to the orders as to the ordinances of Christ. To be disloyal to his orders is to make meaningless his ordinances. The truth must be protected from error, but it also must be proclaimed to those who are in error. The only way to save the gospel is to spread it. The only way to keep it pure is to preach it. We are commanded to be baptized, but we are also commanded to baptize. We are obligated to keep the faith, but we are none the less obligated to be faithful to the faith. Those who are obedient to the faith not only obey its ordinances, but carry out its orders. "Lord, what wilt thou have me to do?" is no more becoming and appropriate to the lips of Saul the persecutor than to the lips of Paul the preacher. The remitting of our sins upon the part of God demands the committing upon our part to Christ of all we are and all we can do. The eunuch in the chariot said, "Behold water; what hinders me to be baptized?" The baptized believer must say, "Behold the need; what hinders me from doing my part?" But the non-missionary individuals who constitute the non-missionary churches, and who are members of missionary churches, doubtless claim to love the Lord. Jesus says, "If ye love me ye will keep my commandments." This same Jesus has told us to go into all the world and preach the gospel to the whole creation. This is a part of our Lord's missionary command. In the great commission he commanded them to teach us the same thing, "teaching them to observe all things whatsoever I have commanded you." Can we love the Lord and ignore or deliberately refuse to carry out his final instructions to evangelize the world, and continue at it until the kingdoms of this earth shall become the kingdom of our Lord and his Christ? Is love ever passive, and can it sit still and be satisfied in the midst of plenty when misery pleads for mercy and poverty prays for help? Can the church, clad in purple and fine linen, and faring sumptuously every day, really love the Lord and let the heathen at her very door starve for lack of the bread of life? The supreme emotion of the human heart is love, but emotion without motion and money is as dead and useless as faith without works. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Is not the need of the gospel the supreme need of the world? "My little children, let us not love in word, neither with the tongue; but in deed and truth." "He that loveth not abideth in death." Show me your love without your missionary passion, and I will show you my love by my missionary zeal. "He that loveth not his

brother whom he has seen, can not love God whom he has not seen."

If a modern Amos should come to the money-getting, pleasure-hunting, self-seeking, indifferent members of smug churches, he would cry out in all their pulpits: "I hate, I despise your Sundays, and I will not notice your communion services. Though ye offer me prayer offerings and your money offerings, I will not accept them; neither will I regard the thank-offerings of your prosperity. Take thou away from me the noise of thy songs; for I will not hear the music of thy organs. But I will cause you to go into captivity, saith the Lord, whose name is the God of hosts."

The Churches do not Know.

And yet, somehow, I feel that Christ's prayer for a great many of these churches and individuals would be, "Father, forgive them; they know not what they do." They had not been taught. They are taught by half-taught preachers: preachers who have been graduated from the college of apostles at Jerusalem, but have never even matriculated in the college of missions at Antioch. They should have done the first, but should not have left the second undone. They are no better prepared to teach the church the whole truth than are those who think themselves capable of filling a chair in the college at Antioch, but who could not enter the freshman class of the college at Jerusalem. Many preachers are more concerned about feathering their own nests than furthering the gospel. They are too skillful in the use of the three-footed flesh-hook, inherited from the sons of Eli, to carry the cross from Calvary to China. Many are spiritually as well as mentally and physically lazy and always move along the line of least resistance. Many have missionary myopia. In other words, they are afflicted with spiritual short-sightedness. They have no world-vision. They do not think in world-terms. Their gospel is for a microcosm and not for a macrocosm. Their horizon is the circumference of their own little locality and not the circumference of the earth. Many are not zealous that the gospel be preached in the regions beyond. Their lips have not been touched with coals from the altar. They are not on fire with the gospel. A flame in the pulpit will soon start a blaze in the pews.

Preachers Must Have Missionary Passion.

No man is called to preach who has not saturated himself with the great commission, the missionary command of the Lord. He is not called to preach who destroys the Word of God with criticism; nor is he called who destroys the Word of God by his indifferent neglect to carry out its teaching. The orthodoxy of neglect is no better than the heterodoxy of nullification. The latter may pester, but the former is the only thing that can prevent the ultimate triumph of the truth. A messenger without a message or an emasculated message is not as fatal to the spread of the gospel as a divinely appointed message without a messenger.

> "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even until the end of the world."

The League of Intercessors.

Are we praying for our missionaries and for the work in which they and we are engaged? If a million people were on their knees night and morning asking God to thrust out the men and women needed, and to move on the hearts of the churches so that they would provide the funds needed for their maintenance and equipment, we would see such results as we have never seen and shall not see till we avail ourselves of the infinite resources of our God. There is urgent need now of prayer that is fervent and effectual.

Let us pray: For those on the field, that they may be guided and guarded and prospered in the work to which the Lord has called them. They meet with temptations such as those at home have never met and can hardly imagine. There are many things that hinder them from being always at their best.

For the children of the missionaries. Some of these are at home and in school; some are away from home and in school on the field. They need the prayers of God's people that they may be able to do their work with all fidelity and to resist evil in whatever form it may appeal to them.

For those on the high seas, either going to the field or returning home on furlough, that they may reach their destination in peace and safety.

That the workers needed may be forthcoming. The Societies need men to preach the gospel, medical men and women, teachers, nurses. Every mission is in need. The peoples of the non-Christian lands cannot hear unless missionaries are sent in sufficient numbers to reach them with the gospel message.

For the missionaries who are at home on furlough seeking to recruit their health and strength and prepare themselves for a more fruitful service.

For the men and women who are responsible for the management of the work at the Home Base, that they may have the wisdom and the patience and the faith needed in the efficient discharge of their duties.

For the churches, that they may never lose sight of the program of Christ, and may never fail to do their part in the accomplishing of that program. In the time of war, when there are so many appeals for funds, let us ask God to keep his people from forgetting or neglecting the work on the fields and the men and the women and the children and the schools and hospitals and orphanages and asylums that need support.

"For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist" (Col. 1. 9-17).

The Society wishes the names of all who intercede daily for all forms of missionary service.

Striking Sentences from Alexander Campbell's Missionary Addresses.

A true missionary spirit is the noblest spirit possessed or exhibited by any Christian community.

If loyal to our King, we must co-operate in this grand missionary cause. It is the superlative cause and work assigned us as a people.

The spirit of Christianity is essentially a missionary spirit. Christianity began as a mission and is the fruit of a mission from heaven to earth.

To cultivate and exhibit the missionary spirit is the superlative, if not the paramount, duty of every man and woman in the kingdom of the Lord Jesus.

The Macedonian cry, "Come over and help us," rings perpetually on our ears. We are physically able to send out large companies of heralds at home. Are we willing?

The church of right is, and ought to be, a great missionary society. Her field is the whole earth from sea to sea and from the Euphrates to the last domicile of man.

"As thou hast sent me into the world, so have I sent them into the world;" or, more literally, "As thou hast constituted me thy missionary, so I have constituted them my missionaries to the world."

We have ample means. We need only liberal hearts. The harvest is great, and the laborers are few. But their paucity is the fruit, not of grace withheld by God, but of grace withheld by men.

The missionary enterprise is, by universal concession as well as by the oracles of God, the grand work of this age; the grand duty, the privilege and honor of the church of the nineteenth century.

So essentially diffusive and missionary is the spirit of Christianity that all forms of it have acknowledged the duty and obligation to extend its empire and to propagate it in all lands and among all peoples.

The church is essentially and necessarily a missionary institution, and until the whole world has heard the gospel the missionary cause will be in order, nay, not merely in order, but the church's transcendent and paramount duty, work, privilege, and honor.

Every unconverted being on this earth capable of understanding and believing the gospel is found in the mission field. Hence the Lord himself commanded his prime missionaries to traverse the whole world and preach the gospel to the whole human race.

The missionary institution is the genuine product of the philanthropy of God our Saviour. It is the natural offspring of almighty love shed abroad in the human heart; and therefore, in the direct ratio of every Christian's love, is he possessed of the missionary spirit.

Every Christian must be either a missionary or a missionary helper. He must either go or send. The work of propagating the gospel is not the work of a few people; it is the one work of the church as a whole. It is a work in which every redeemed soul may have and should have a part.

Biographical Sketches of Our Missionaries.

MISS MINNIE VAUTRIN.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

An historical sketch of the average young person living in the usual environment of a civilized community would prove of necessary brevity and sameness. But when one has chosen to leave the regularity and safety of home life and launch out into a new world upon a special quest, then may be crowded into one short year enough of the unusual to fill a volume.

In the year 1886, at Secor, Ill., Minnie Vautrin was born. Passing through the ordinary routine of school and play-life she graduated from the high school in 1903. This same year she was baptized. In 1907 she received her diploma from the Illinois State Normal University, and in 1912 her degree of B. A. in the University of Illinois, being the honor pupil in a class of eight hundred. During these years of training she had taught school in her home town and, no doubt, would have continued in this congenial work had she not decided to go to the foreign field as a missionary.

Now begins the rapid development of her life story. In May 1912 Miss Vautrin appeared before the Executive Committee of the Foreign Society and received her appointment to go to China. She reached Nanking in October and was one of forty students to enroll in the Language School which opened that fall in Nanking, of which F. E. Meigs was dean.

Her letters during this time were full of enthusiasm:

"My first examinations are over. The test was not exceptionally difficult, but it was long. I have been studying Chinese about four hours each day with my teacher. At no time has the work been tiresome, but always interesting. The work in China grows more interesting each day, and I long for the time to come when I may do my share of it, and not simply study the language."

She was staying with Miss Mary Kelly at the South Gate Mission, at this time, walking the three miles and a half to school each day. Here she had the opportunity of studying practical mission work among the Chinese. Later she lived with Miss Emma Lyon and saw something of her methods of work in the Girls' School.

After the year of language study in Nanking she went on to Luchowfu, to have charge of the work while Miss Favors was away on her furlough. She writes: "I am too busy to be lonely these days. The entire charge of the Girls' School, the children's meetings, the building of the Gate House, kitchen and bathroom, the planting of trees and gardens and flowers, and my own language study leave me very little time to worry about myself."

In Luchowfu Miss Vautrin has lived for five years, teaching in the Girls' School, the joint institution of the Foreign Society and the Christian Woman's Board of Missions, and studying Chinese. She is an exceptionally strong missionary, consecrated, with clear vision, and happy beyond all her anticipations. She says, "Life here is wonderful—the hundredfold having come over and over again."

CHRISTIAN ENDEAVOR DEPARTMENT.

MAKE IT UNANIMOUS.

The young people of the Endeavor Societies have won a great victory and have given heart and cheer to all the secretaries of the Foreign Society. The Christian Endeavor Societies sent in for world-wide evangelization $3,379.83 during the month of February, 1918. This is a gain of $1,073.36 over the corresponding month of last year.

We feel sorely tempted to take off our hats and give three long, rousing cheers for the fine, consecrated young people of this country. At first we felt a bit "shaky" about the month of February. Cold weather like we had in January would make anybody shaky. The young people warmed up to the subject of Foreign Missions in such a wonderful way that before the end of February we knew that a great

victory was in sight. The sacrificial giving of the young people had overcome all the arguments against giving. The high cost of living was forgotten, the high taxes were not allowed to stand in the way of giving to the Red Cross and the Y. M. C. A., but stimulated the determination to do greater work in extending the bounds of the dominion of the Lord Jesus Christ.

We wish to thank all the young people who had any part in making possible this great report. We wish to further say that the increase in giving in the first five months of the present missionary year, as compared with the last missionary year, amounts to $1,989.86. Fellow Endeavorers, the goal is in sight. We can more than reach $18,000 this year if every Society will do its part. The most serious problem we have at this time is to make the giving unanimous. Societies are surprising us every day. Here a little Society is requesting the name of a native evangelist to support; another is requesting a boy at Damoh to support; another one some other kind of special support. Big Societies are doubling the amounts contributed in former years. Thus it goes and comes, day in and day out.

The missionary spirit is running so high among the Endeavor Societies that it seems little trouble for any Society that sets its mind to the task to raise $50 a year necessary to support an evangelist. The other amounts are raised with equal ease. One Society exceeded its pledge four times. All this means a great day for the broadening interests of the kingdom of God in the world. If you have not had fellowship in this splendid giving we trust that before the month of March is a thing of the past your Society will have its contribution in the offices here.

"The King's business requires haste." Why do you not hasten?

NEW LIFE-LINE SOCIETIES.

Rockville (Middleport), Ohio; Claremore, Okla.; Portsmouth (Grandview), Ohio; Maysville, Ky.; Belinda (Chariton), Iowa; Fostoria, Ohio; Mt. Auburn, Iowa; Paducah (Tenth Street), Ky.; The Dalles, Ore.; Chanute, Kan.; Macon (First), Ga.; Livingston, Tenn.; Butte, Mont.; Anderson (Central), Ind.; Springfield (First), Mo.; Rupert, Ida.; Lodi, Cal., Senior Society; Memphis, Mo.; Grand Junction, Colo.; Detroit, Mich. (Woodward Ave.); Corvallis, Ore.; St. Petersburg, Fla.; Hoquiam, Wash., Double Life-line.

Annuity Notes.

An annuity of $50 from a friend in Indiana, another from a friend in Maryland has been received recently.

An annuity of $2,000 was received recently from California. The Pacific coast keeps pace in all good things.

On January 1 a friend of the Society sent his check for $1,000 for his sixth Annuity bond. He plans to soon have as much as $10,000 invested in these bonds.

An annuity of $1,500 has been received from Illinois. One thousand dollars was received from the same person only a short time before. Some of our good friends, get the "Annuity habit."

A brother in Minnesota sends $1,000 for his first Annuity bond. He writes that he and his good wife expect to send $1,000 a year as long as they live. This is a good example for other people who are growing old.

The Annuity Plan of the Foreign Society has the endorsement of the most conservative bankers and business men of the Brotherhood. The bond which the Society issues is signed by the treasurer of the Society and has the official seal of the Society upon it. It is absolutely a gilt-edged investment.

If any friend of the Society who has money to invest on the Annuity Plan will forward to us a check, an Annuity bond will be made out at once, properly executed, and sent by return mail. All checks should be made to Foreign Christian Missionary Society, Cincinnati, Ohio.

An annuity gift of $500 has been received from a good friend of the Society with the request that the Annuity be paid each year to her aged sister. In this way the sister is provided with a sure income the rest of her days.

Annuity bonds are issued for any sum from $50 up. The largest Annuity bond written at any one time thus far was for $15,000. We are ready to have some one break the record and send us the sum of $20,000 for an Annuity bond.

A good friend of the Foreign Society in Missouri sent us a check for $6,000 for an Annuity bond. He and his good wife will get a good rate of interest as long as they live, thus relieving them of anxiety

and worry about the investment of their money. At their death this money will be used to advance the kingdom of God throughout the world.

A brother in Indiana has just sent in $300 worth of postal savings registered bonds. The Annuity bonds bear a higher rate of interest and are just as safe as postal savings bonds. The Foreign Society will be glad to make such an exchange with any of its friends.

The friends of the Society should remember that Annuity bonds are non-taxable. The Society sends the annuity without notification. Annuity literature, booklets, etc., explaining the Annuity Plan may be had from the Society upon application. Drop us a line saying, "Please send me Annuity literature," and we will forward the same immediately.

Liberty bonds will be accepted as money on an Annuity bond of the Foreign Society. If any of the friends who have invested in Liberty Bonds desire a little higher rate of interest they can secure it by sending in these bonds and we will issue the Annuity bond for the full amount and six per cent interest on the same. This is upon condition that the donors are fifty years of age or over.

Illustrative Material.

Since the first missionary entered Korea there has been one Korean won to Christ every hour, and a church built, on an average, every day of that time.

More than a hundred billion dollars have been expended in the war up to the present time. Six times as much is spent in a day as the Protestant societies spend in a year.

The Moravians were the first Protestants to urge that it was the duty of the church to evangelize the non-Christian nations. The Moravians have one missionary for every eighty-seven of their number.

The Bible has been translated, in whole or in part, into seven hundred languages and dialects. In the year 1914 thirty million copies were sold. The Bible is the best of missionaries; it is the good seed of the Kingdom.

There is a mass movement in Nigeria as great, if not greater, than that in India. In the past ten years there has been an enormous increase in the number of adherents. In one mission the increase was from 25,319 to 67,935; in another from 2,452 to 20,668.

In a time of great financial distress the American Board received word that a legacy of a million dollars had been left it. The man that left the money had been a reader of the *Missionary Herald* for many years. He knew the needs of the field and had all confidence in the management of the Board.

The Southern Methodists report more than a million dollars in the last year for Foreign Missions. In the year there has been an increase for all the general work of $216,000. No wonder they say that this is a record for universal congratulation and gratitude.

D. J. Findlay is now in his forty-third year as pastor of the St. George's Tabernacle, Glasgow. That church furnishes the entire support of twelve missionaries, and contributes to other causes as well. The prayer-room is always carefully maintained as the powerhouse of the work.

The American Board is calling for three hundred new missionaries. When the war is over and the fields are open, that Board hopes to be ready to greatly enlarge its work. The Kansas City convention recommended that twenty-five families be sent out by the Foreign Society this missionary year. Four times that number would not be sufficient to fill the places that are calling for help.

"A Million Tithers in Methodism" is one of the slogans that is being heard round the world. If that slogan is accepted by a million Methodists, the hundred million dollars will be raised with ease. Suppose a million Disciples of Christ were to tithe their incomes, what would be the result? The Societies would not know what to do with the funds at their command.

The Methodists of the United States are planning to raise one hundred millions for Home and Foreign Missions in the next five years. The Congregationalists are planning to raise twelve millions in twelve hours. The Men and Millions Movement is responsible for both enterprises. Other communions are waiting to see the completion of the Men and Millions Movement before they undertake something of the same kind.

Live Living-Link News.

The church at Roanoke, Va., F. H. Scott, pastor, becomes a Living-link, supporting W. W. Haskell, at Nanking, China.

With the growing wealth and vision of our people, the day is not far distant when we ought to reasonably expect at least five hundred Living-link churches and individuals.

The church at Bartlesville, Okla., becomes a Living-link, supporting Mrs. D. O. Cunningham, Bilaspur, India. The pastor, Brother C. H. Hulme, is very happy over this advance step.

A woman in California has made a pledge of $10,000 to support a permanent Living-link on the field. The income from this $10,000—$600—will support a missionary as long as there is missionary work to be done.

A brother in Oklahoma who became a personal Living-link this year is helping to support Batang station. He keeps in touch not only with the medical work, but all phases of the work in that great and growing station.

Nearly twenty Living-links have been enrolled since the Kansas City convention. It will be remembered that our new slogan for the year is "Twenty-five New Living-link Churches." It looks as if we will surpass that record this year.

Mr. F. M. Rains, who has been visiting the churches in the South this winter, reports that there will be a number of new Living-links from that section of the country in the near future. He reports a growing interest and vision in the missionary task.

A few of our Living-link churches have already paid the full $600 or more for the Living-link of 1918. It is the plan to get the full amount in each year before September 30. Churches would do well to send the payments as early in the year as possible.

On account of adverse exchange, the Foreign Society is compelled to add something over $200 to the $600 which the churches send, in order for the missionary to get his salary. We have received word from several churches that they would make up this extra $200. It would be a great thing if every church in the Brotherhood would do the same thing in this crisis year.

Six new individual Living-links have been enrolled thus far in the present missionary year. The aim of the Society is twenty new Individual Living-links for the year. We trust that others who are able to do so will be sending us word that they will support their own missionary this year.

The Station Plan of support is growing in favor with many of our churches. Even some of the new churches are willing to take a unit in a station and become acquainted with all phases of the work rather than the work of a single missionary. This broadens and deepens the interest of the church.

A number of the smaller churches are becoming Joint Living-links in the Foreign Society and the C. W. B. M. The plan is to send $300 to each Board. Churches that are able to reach the full $600 in one Board are discouraged from trying to become Joint Living-links. It is only the smaller and less able churches that are urged to take this step.

A good man and his wife in Texas who have recently taken up the support of a Living-link request that they be allowed to become a Living-link in a station instead of taking a missionary. They say that they are poor correspondents and would rather help to support a station and thus be relieved from having to keep in touch with the missionary.

A number of our Living-link churches are taking the support of a unit in a station and releasing their missionary for some of the new churches and individuals. We trust that other well-established missionary churches will be willing to help support a station instead of a definite missionary. It would be a great favor to the Foreign Society.

AMONG OUR MISSIONARIES.

About the Workers.

C. E. Robinson, Osaka, Japan: "December was one of the best months that this station has ever enjoyed. Mr. Nagayama, of Daikoku Street, had two baptisms and Mr. Tatebe, of Gose, had eleven. All were young people full of hope and promise."

Dr. W. E. Macklin, Nanking, China: "We intend to sail about June 22 for America. Our eldest boy, Theodore, is in Berkeley, Cal. He is Land Expert on the Mexican Commission. William has been asked to take charge of the diagnosis and sporadic diseases in Ames."

William H. Erskine, Osaka, Japan: "I am in the midst of the preparation of another article for the Japan *Evangelist* on ancestor worship, and have received a call for a paper for the Year Book of the Christian Movement. This, with the work in the school and in the church, will keep me very busy this winter and spring."

Report from Frank Dunn Memorial Hospital, Vigan, P. I.: "Major operations, 11; minor operations, 14; in-patients, 41; visits in town, 11; visits out of town, 9; calls by visiting nurses, 230; institutional days, 380; laboratory examinations, 96; number of prescriptions, 1,288; number of towns visited by nurses, 20; total persons treated, 1,950."

P. A. Davey, Tokyo, Japan: "Two baptisms at Toride. One hundred adults attended a "special" meeting to hear sermons by Hon. S. Ebara, member of the House of Peers, and Mr. Zenda Watanabe, of our Mission Bible School. Twenty students of the Oriental Association College spent a pleasant evening with us during the holidays."

G. B. Baird, Luchowfu, China: "The new boys' school is all under roof; the doors and windows are in. Next term we will open in this new plant. The buildings are of Chinese temple style and make a fine appearance. On Christmas day the Sunday-school raised $26 for the North China flood sufferers. The Sunday-school has been excellent all fall and winter."

R. E. Rice: "I keep busy with the work on the farm and in the workshop and schools. C. E. Benlehr took over the industrial work in the middle of the month. The schools are doing quite well. One town school has twelve castes of boys. The higher caste boys would like to have the others stay at home. The Sunday-schools have been doing well. The average attendance has been over 340."

Andrew F. Hensey, Bolenge, Africa: "The trip to the High Juapa has opened my eyes even wider than before to the task our Master has assigned to us. Hundreds have crowded around to greet us and to ask us when missionaries are coming to live with them; and how they do listen to the old, old story! This trip has been rejuvenation to me spiritually as well as physically. I am feeling better now than at any time since our return."

Mrs. Edna V. Edwards, *S. S. Oregon*, Africa: "I have been on the steamship most of the time, where our work is to oversee teachers for hundreds of miles up the Juapa, Ubangi, and Ikalemba rivers, and assisting on the Momboyo river. Little Don attracts crowds everywhere; they come from miles to see him, and he is delighted to entertain them. Through him we have many chances to give a side lesson."

Edgar A. Johnston, Longa, Africa: "The enrollment in the Sunday-school was 138. This is good for the season. The attendance at the church on Sunday morning is improving. I report 80 inquirers, 9 baptisms, and an offering of $49.91; teachers sent out by local funds, 13; teachers sent out by money from home, 4. I have had as a companion for some months a Portuguese trader whose home was destroyed by lightning. He has been a very great help, both as company and in the study of French."

H. C. Hobgood, Lotumbe, Africa: "While Mrs. Hobgood and I were in Bolenge I taught one hour daily in the school. I did some carpentry and made over a tennis court, which was in very bad condition. The missionaries here are too busy to look after such work as building tennis courts, but they can sometimes snatch a half hour from work after the day's rush is over to get a little recreation. During these three months I have spent considerable time translating 1 Peter. When I complete this I must take up 2 Corinthians."

Letters from the Field.

JAPAN.

THANKSGIVING DAY IN OSAKA.

MRS. E. S. ROBINSON.

One of the most interesting events at the Kizukawa kindergarten for November was the observance of Thanksgiving Day with a program bringing out the thought of gratitude to the one true and living God for all our blessings.

Our kindergarten is in the factory district of Osaka, and the children are from poor homes, and yet in response to our appeal for food and money for the children of the W. C. T. U. Home they brought quantities of rice, some sweet potatoes, Irish potatoes, carrots, turnips, and "daikon," besides three yen in money. (This includes the cash offerings of the teachers.)

We were happy to see the children enter so heartily into the spirit of giving to others.

AN EVANGELISTIC TRIP.

L. D. OLIPHANT.

During the latter part of November and the first of December pastor Teizo Kawai, the pastor of our institutional church for the Japanese in Los Angeles, Cal., made an evangelistic trip through the Akita district. After the morning service at the Akita church a young man who is a middle-school graduate, asked for baptism. The meetings were everywhere very successful.

The Christmas exercises have kept us very busy. At these programs offerings were taken. Rice was purchased with the money received and the different workers helped in distributing it to the poor. They found conditions absolutely indescribable. Aged people were found in tiny rooms without either food, heat, or comfort. Their rooms had not been cleaned in many months, and they were unbearably filthy. But what is more, the people round about took no thought for them whatever, for there is no impulse or teaching in Buddhism or any other religion outside of Christianity that takes any concern in the welfare of the poor and the outcast.

PROGRESS IN FUKUSHIMA.

MR. AND MRS. T. A. YOUNG.

Since the last report there have been four baptisms. The Sunday-school observed Christmas in three sections. There were eight hundred persons present in all. The Christmas offering was given to the children of Belgium; it amounted to $10.

Recently we had special evangelistic services conducted by Mr. Teizo Kawai, who is in charge of the Japanese Institute in Los Angeles. They were successful in every way. There were two baptisms.

Mr. Motoji Hayakawa has been installed as pastor here in Fukushima. He has recently returned from America and is a graduate from Drake University. He is doing splendid work and seems to be just the man for the place.

The missionary home made possible by the gift of Mr. Philip H. Gray will be finished by February 1.

"WHERE IGNORANCE IS BLISS"?

MRS. DR. W. G. HILTNER.

In the heart of Tokio stands a pretentious temple of the Goddess of Mercy. Through this temple pass annually more worshipers than visit any other place of worship in the world.

There are a number of idols within the temple. Among them stands Nade Botoke. "Nade" means "to rub;" "Botoke" means "a Buddha." This figure is life-size, sitting in the usual Buddha fashion, upon a base perhaps two and a half feet high. Overhead is a sort of canopy of wood, which is mainly supported from the rear. Nade Botoke is easily accessible to her many worshipers. In ten minutes we counted twenty-one men, women, and children who came directly to her upon entering the temple.

Once Nade Botoke had a face; to-day there is a blank, not one feature can be distinguished. The arms and body as well present a sadly emaciated appearance.

In the Orient it is an especially serious matter to "lose face." "Lose face" is a picturesque and suggestive phrase expressing loss of self-respect. But that does not explain Nade Botoke's loss of face.

Flinging a coin into the money-box concealed in the base, the worshiper mumbles a prayer and stretches forth his hand to touch that part of the Buddha which corresponds to his affliction. If he has headache, he alternately rubs his head and the Buddha's head until satisfied that a cure has been or is about to be effected. If his shoulder is lame, his shoulder and that of the Buddha are rubbed in turn. Abdominal pains and aches are expected to

respond to similar treatment. To our dismay, several people came who had sore eyes. They proceeded to seek relief in the usual way, rubbing their eyes and then the place where once had been the Buddha's eyes; they may or may not have had trachoma, or any of the other contagious eye diseases all to common in the Orient; they may or may not have endangered their fellow sufferers. This very element of possible danger served to emphasize the futility of the god of wood which had no power even to enlighten ignorance. The sincerity of the worshiper, his pathetic hopefulness, the utter hopelessness of his would-be source of healing make us long for science or efficiency, or both, to yield up some scheme or system whereby the simple rules of modern hygiene may speedily become the wisdom of all, and to earnestly desire that the church may simultaneously bring into the life of the needy the world over the reality of the living God in whom there is hope.

CHINA.

THREE FAITHFUL EVANGELISTS.

W. R. HUNT.

Evangelist Wu li-kwan of Chang bah ling, Chuchow, China, who has been supported by the Sunday-school of the First Church, San Francisco, Cal., is retiring from the active ministry in Chuchow. He is deaf and very old. He will witness in his home life and live on his farm. He and his good wife, out of their poverty and generosity, built personally the little church building at Chang bah ling and have donated it to the Foreign Society.

Our veteran story-teller, Evangelist Shi Kwei Biao, who is supported by the Indianola church and Sunday-school, Columbus, Ohio, is now seventy-three years old. He is busy, bright, and enthusiastic. He is building a guestroom and schoolroom at Wooee with his own funds and a little help from Chinese friends. Shi is one of the prophets of the new day in China. He is our pioneer and church builder. He has been one of the foundation pillars in building the work in Chuchow, Wooee, Kwan Wei, and Luchowfu.

Djao Djai Sien is the efficient and consecrated evangelist and school teacher in the mission at Djang bah ling, near Chuchow. He is a bright, busy, and earnest worker. He is supported by the C. E. Society at Madison (Brooklyn), Iowa. Djao's home is the brightest little bit of light in that vast heathen region. His influence is felt far and wide, and he is building up a fine, clean Christian community there.

REPORT FROM NANKING.

GUY W. SARVIS.

At the foreign service in Nanking an average of perhaps 250 foreigners attend every Sunday afternoon. To-day Mr. E. P. Gish, who has charge of the work in our mission at the South Gate, led the service. He showed that in that part of the city there were halls and churches seating 2,000 as a maximum to provide for the teaching of a population of more than 200,000. Although Nanking has a large force of missionaries located in the city, the great majority of them are in institutions which serve the whole of this part of China rather than Nanking itself, so that the local work is likely to be neglected. Mr. Gish is secretary of a union committee to promote evangelism in Nanking, and is doing a very important work.

Recently the meeting of the Nanking Association, a monthly social meeting of all the foreigners, was devoted to an exhibit of Chinese foods prepared in foreign style. Over 120 very attractive dishes were exhibited. It is becoming increasingly difficult to get food from America, and this exhibit will help us to use what is produced here.

The Nanking Church Bulletin reports the following accessions to the Chinese churches in the city during the year: Methodist, 82; Episcopal, 50; Presbyterian, 70; Quaker, 20; Christian Mission, 48; making a total of 270. It is not stated whether this gain is net, but I think not.

Dr. and Mrs. Downey, of the University of Minnesota, who have been contributing their services as teachers in the university for a year and a half, are leaving at the end of January. They have performed a service which would be most acceptable from others who may have the means and the inclination.

CUBA.

ACTIVITY IN MATANZAS.

W. L. BURNER.

The month of January has been quite busy and varied in its labors: inter-church committee meeting, revival, jail work, marriage, baptism, Sunday-school outing, etc., besides the regular work of the "care of the churches."

Our hearts were rejoiced in being permitted to baptize four of our young people

from the Sunday-school. We hope they will be worthy representatives of the religion of Jesus.

We spent four days in Union with the stereopticon, giving the Life of Christ. The house was full every night. Excellent interest was shown and four made the good confession. Union is receiving new life in entering into several new homes. Julio Fuentes is proving himself a worthy workman, more so every day.

We have been particularly happy this month in being instrumental in getting under way a closer union and alliance of the Christian workers. Our young people delivered literature in the provincial jail Christmas day. We followed this up step by step. So far it has resulted in forming a "committee on evangelism" composed of the city ministers, who will have a monthly meeting to discuss the work, etc., in providing weekly visits to the city hospital to distribute literature and flowers, and in weekly religious services in the provincial jail. I might add that all this came as a result of my trip to Key West, from a conversation on the boat going over with a Mr. Miller, of Philadelphia.

PHILIPPINE ISLANDS.

MANILA EVANGELISTIC REPORT.

LESLIE WOLFE.

For the last quarter fifty-four baptisms were reported from Manila and the Tagalog provinces. The average attendance in the Sunday-schools was 1,202. Marcos Ramos and Antera Reynoso, husband and wife, were baptized and immediately set to work to build a chapel in their village of Mayundon at their own expense. During this quarter $37.47 was received by the missionary society of the Filipino brethren. The Sunday-school at Caridad, Cavite, has greatly enlarged the scope of its work by conducting outside classes in addition to the main Sunday-school with an average attendance in all its classes of 150. This is noteworthy, considering the fact that this work is all conducted by local leaders without a worker or other help being supplied by the mission. Four of the brethren at San Pablo have subscribed $25 each for building a chapel there. A new chapel of nipa and bamboo was dedicated at Julugan, in Cavite province. The brethren there have suffered considerable persecution since the chapel was built. A young man educated in America, said to be a brother of a priest, led a gang which approached the chapel during service, calling the Protestants beasts, etc. A policeman came and reproved our brethren for causing such trouble by their preaching. The young man with an American education challenged our brethren to put up a man to debate with him. A young preacher also educated by Americans was sent from Manila. The challenger had disappeared. Our preacher remained a few days, comforting the distressed brethren, and departed. In the same province, at Naic, an evangelist reports that he had stones thrown at him while preaching, a stone striking his Bible, tearing six pages.

BEGINNING WORK.

E. K. HIGDON.

We are spending four and five hours a day on the study of the language. There are scads of work to be done, but whenever I get out where the people are I ache to be able to talk to them in their own lingo, and I am trying hard to withstand the lure of the work long enough to get the language. We have been able to do some work along with our study. Mrs. Higdon is superintendent of nurses, and she visits and inspects the hospital and the nurses' quarters. (I wish I could say, "Nurses' Home," but it isn't a home; it is just "quarters.") But I know that Dr. Kline has the "home" bee in his bonnet, and we are hoping that he will be able to get some one interested to the proper amount, every day. She also teaches two classes a week in the hospital training work. Her nurse's training comes in very well here. She has been out with me to some of the towns where we have chapels. I teach the nurses twice a week in a course in Acts, and once a week we give the time to the study of the Sunday-school lesson. Last Friday morning I began a series of chapel talks to the boys at the dormitory. I am talking to them about the choice of a life-work and giving them the life histories of some teachers, doctors, social workers, statesmen, missionaries, preachers. My purpose is to instill the spirit of service in the boys so that they will try to do more than make money in whatever profession the choose. I am aiming primarily at some of the high-school fellows for the Bible college and the ministry. I have visited the churches in

six of the towns on the road between here and Laoag, have preached nine times outside of Vigan, and have preached seven times in Vigan. On Thanksgiving Day we had a union service with the Methodists. I'm hoping that we may be able to co-operate a good deal with them. I took a trip of three days' duration a few weeks ago and rode one of these vestpocket editions of a horse a two-hour trip into the mountains. It was a mighty interesting trip. I enjoyed the Filipino food especially well. If my preparation for work in China did not do anything else for me, it at least taught me how to stow away chop suey in large quantities, with special emphasis on the rice.

TIBET.

SCHOOL AND CHURCH.

J. C. OGDEN.

The teachers have done excellent work. The harmony and team work in all grades have been gratifying. Tuition paid amounts to Rs. 16. The daily average attendance is 45. In the church there have been no new developments. House-to-house visiting and daily preaching at the hospital have been continued. We have looked after the lepers, orphans, and extremely poor as best we could. Times are troublous and difficult in evangelistic work.

INDIA.

A GOOD YEAR IN DAMOH.

C. E. BENLEHR.

We have just recovered from the convention held this year in Damoh. We had a good and very busy time. Sorry you could not be here. You would have had a joyous time. It would have done your heart good to see all of the splendid young missionaries present. Our first convention was attended in Damoh in 1905. Only a few were here this year who were on the field then. The number of new workers has greatly increased, but the number of the former workers has greatly decreased. For the latter we are very sorry.

Damoh has had a pretty good year. I notice many changes and much development in the town. Old friendships have been renewed and, on the whole, I have spent a very happy year here. While there has been nothing startling, the church has developed some and is coming to that place where it is developing self-conscious responsibility. In Damoh our Indian brethren have contributed four times as much to the church as the year before. We hope that during this year they may become responsible for and select their own pastor. Our evangelists have been well received in the villages, and the demand for literature, especially Bible portions, is gradually increasing as literacy and interest increases. Yesterday in the municipal committee it was voted to encourage any person, not connected with Government, who would develop Boy Scout work. The teachers have also begun to develop students' leagues in the town schools. These are most encouraging signs. Interest in girls' schools and industrial education has developed a great deal, too. The leaders of Damoh are beginning to turn from the theoretical to the practical in education. Our work should become the Tuskegee of this area. We are happy to have in the Rices leaders for the situation. We of the Damoh district want the best of the young men to rally to this center to receive what they need for their life-work in their villages, and then to return to those villages and maintain the influence of this center.

We are sorry that in these days of special need and enlarged opportunity our hospital here should be closed and our district work be at a standstill. I fear that the day will never come when the open doors will be entered by the professional missionary and preacher. Why not try a few of the people who build up the community work and private practice at home? We need them and can use them now. If you can't find missionaries with divine qualities, send us some that are just merely human.

This sounds like preaching. Maybe you would rather hear that Mrs. Benlehr and Robert and Helen are well. Robert is now in the sixth grade in school, and Helen has just begun to go to school. They are all in Naini Tal. The schools they attend are carried on by the Methodists. The schools are very good. I have been specially interested in the way the Methodists develop a church spirit and fellowship. The mission seems to stand in the background. We shall doubtless come to that as our churches grow and become self-supporting and self-propagating.

Naini Tal is a pretty place. It is built around a mountain lake. It lies like a horseshoe, with the opening toward the east. In a part of the basin, on the hillsides, and around the crests are churches, schools, shops, and stores, offices, and dwellings. There are horizontal paths and roads around the circle, and a great number of others constructed at various angles to them for passing up and down the hillsides. The south side of the horseshoe on the outside drops abruptly to the plains. The west drops down to deep and wooded ravines. Over the northern crests one passes into the grand and rugged mountains. The hillsides are covered with oak, pine, and rhododendron; the ravines with holly, maple, and other trees. Ferns and flowers and butterflies abound. Pheasants, chickens, pigeon hawks, eagles, and many other birds give variety to the scenes. Sometimes a bear or deer lends its influence on nature's stage. Add to this the rippling spring, the cooling breezes, and that indescribable fragrance of earth, and air, and tree, and flower, and then you may know the joy that comes from a vacation in the mountains after a hot season of wind and dust and scorching heat.

We have some building work and other things on for this hot weather; so we shall have a busy time. Brother Rice is a good yoke-fellow. Miss Josepha Franklin is pushing the school work full swing. Miss Griffith finds an increasing number of homes open to her and a growing demand for education among the girls.

IN THE VILLAGES.

MISS JENNIE FLEMING.

This is Sunday, and we are out in camp at Setganga. We have just had a little service and communion with the helpers and servants. Now they are busy cooking their food and ours, so that we may have breakfast early and have a long afternoon to give to the work. This is bazaar day, and many of the village people will come to see us. Miss Franklin was able to come with me, as there is holiday in her schools on account of the rice harvest. Just before we came out here we had a week in Bhulan and Pathariya. We both have work in those two out-stations. Miss Franklin has a school in both places. We have several villages out that way in which we have Christian families living.

My two Bible women had not been able to get out into the villages all during the rainy season, but now that the rains are over I want them to visit those villages in which we have Christians once a week, if possible. They have given their time to work in Pathariya itself, and also in Chorbhatta, a village very near, in which we have one Christian family. I will have to arrange for the Bible women some way that they may be able to visit these villages, for most of them are too far for them to walk.

There has been such an improvement in the Pathariya Christian women since I have had the Bible women working there. Tihari Massih Das, the evangelist out there, is very wide awake and his wife is one of my Bible women. The other is the wife of Gangaram, the school teacher. Both families are good, trustworthy families and interested in the work and in developing the new Christians who are with them. There were two inquirers in Bhulan, both of whom had been schoolboys. Their wives are not quite ready yet, but we hope both men and their wives may be baptized soon. These boys are from the Lodhi caste. We have very few from that caste.

I will have to leave the organized work in Mungeli, Barela, and Pathariya to my Bible women most of the next three months, as I want to spend all the time I can in the villages where these people are so hopeful. It seems that one work has to be neglected. I have not been out here since last cold season. I am hoping some day there may be two of us for this work. There is a splendid work to be done in the regular organized zenana work and among the Christian women. Then there is a wonderful opportunity among women in the villages. I have never worked any place where there were as many people received by us as they do here. I would be glad if I could give my whole time to this work. I like the village work the best of anything.

I am pleased to find that the women are able to understand me better this time than they did last year. We have to struggle with a dialect out here in Chhattisgarh. This is the first time I have been out, except among the Christian people, without an Indian woman with me. I much prefer to have one, as sometimes we do not understand the people and they do

not understand us. But we have been able to get along quite well this time. We will be out in camp from now on most of the time till the hot season comes.

SCHOOLS HINDERED BY PLAGUE.

W. H. SCOTT.

With the first of the month one of the primary schools had to be closed on account of plague. Arrangements were made at once to hold the school in the open air near where the people had their huts.

About the middle of the month plague conditions became worse and most all the people fled from the town. The primary schools were all without pupils. Open-air classes were started all around the town where pupils might be reached. We have now eight of these centers, and while the attendance in these is only a little over a third of what it would be under normal conditions, still it is something. It is all that we can do. Many parents have taken their children far away into the villages, and some will not let their children leave their huts for fear.

We have continued to hold the high and middle schools in their regular buildings, as they are not closely surrounded by dwelling houses. We disinfect the buildings, and the doctors say they are safe. Here, too, the attendance is poor, being a little less than half of the normal attendance.

During the month there were holidays in the highschool for a few days, due to Diwali, an important Hindu festival, and I took advantage of the opportunity to get out into some of the villages with the evangelists. The time was spent in the villages around Handia, one of our out-stations here, where our evangelist, J. R. Downey, lives and works.

I was encouraged and made happy to find so many in various villages who were very anxious to know more about the message we had brought them, and who asked such intelligent questions. Some of them were almost like the one of old, "What must I do to be saved?" I am hoping we may be able to get out into these villages more. I fell we would have results.

BOOK NOTICES.

STANDARD MISSIONARY PICTURE ROLL. The Standard Publishing Company, Cincinnati, Ohio.

A beautifully colored wall chart, 28 by 36 inches, consisting of twelve pictures of striking missionary contrasts and illustrations, to be used once a month in the Sunday-school or church. This roll is the first thing of its kind ever isued and will be found most interesting and valuable in presenting the study of missions in pictorial form.

Roll and supplement, $3. The same pictures reproduced on cards for class work, 10 cents.

ALICE GORDON GULICK. By Elizabeth Putnam Gordon. Fleming H. Revell, New York. $1.50.

This is an account of the life and work of Mrs. Gulick. No more charming missionary biography has appeared in many a day. Mrs. Gulick was highly gifted by nature, was educated at Mount Holyoke, was the wife of an able missionary, and did a monumental work. While her husband was engaged in establishing churches in Spain she undertook to educate the girls of that country. The Institute Internacional, in Madrid, and the Colegio, in Barcelona, are her monuments. Before going to Madrid she taught in Santander, San Sebastian, and Biarritz. What Mary Lyon was to America Mrs. Gulick was to Spain. In seeking financial aid for the work she visited twenty States of the Union and Hawaii. Mrs. Gulick was a speaker of unusual power and charm. At the close of the war with Spain she spent several months with the prisoners at Portsmouth and brought cheer and hope to many a Spanish boy. When a great company of teachers from Cuba and Porto Rico spent a summer in Harvard she was there to assist. Her knowledge of the language and of the people enabled her to do what no one else could do. Her life illustrates the double truth: that a great work is done only by losing one's self in the work, and that through it and in it the worker is immortal.

NEW VENTURES OF FAITH. This is a booklet of suggestions for greater achievements through prayer. Single copies, 15 cents; twelve for $1.50; fifty for $6; a hundred for $10. Copies may be secured from Association Press, 124 E. 28th St., New York.